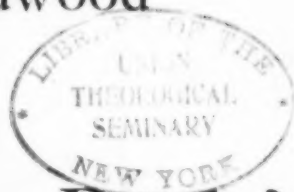


The
**CHRISTIAN
CENTURY**
A Journal of Religion

The Church in the Wildwood

By Beulah Weldon



Can the Soul Come Back?

By Edgar Sheffield Brightman

Is Life Worth Living?

By Charles E. Jefferson

The Pope's Encyclical

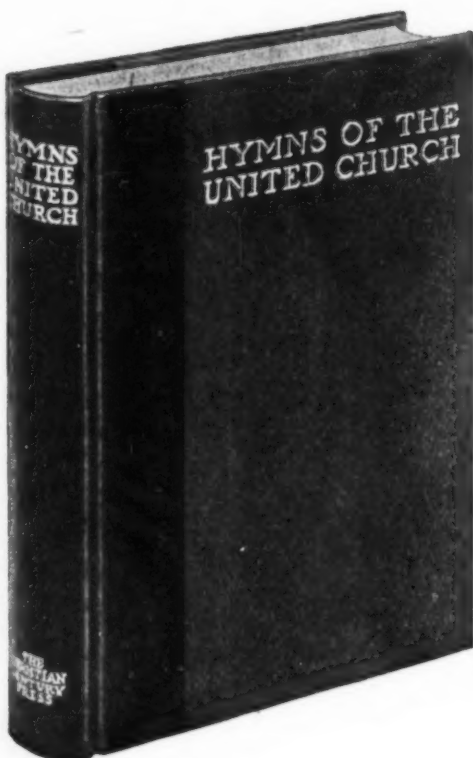
An Editorial

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Contents

Editorial	
Editorial Paragraphs	99
The Pope's Encyclical	102
Prohibition Sectarianism	103
Where Money Fails	104
Safed the Sage: The Orphan	105
Verse	
Laden, by Monroe Heath	105
Contributed Articles	
Why I Have Found Life Worth Living, by Charles E. Jefferson	106
Can the Soul Come Back? by Edgar Sheffield Brightman	108
The Church in the Wildwood, by Beulah Weldon	110
Books	112
Correspondence	114
News of the Christian World	
British Table Talk	116
Special Correspondence from New York	118
Special Correspondence from the Northwest	120
Special Correspondence from Nashville	122
Special Correspondence from Pittsburgh	123
Boards Seek Missionaries' Freedom	125

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EDITORIAL

ON THE EVE of his departure for Havana, Secretary Kellogg sent a note to the French government in reply to M. Briand's plea that the plurilateral treaty renouncing war be modified so as to apply to "aggressive" war only. This latest note reveals Mr. Kellogg's mind as fully made up not to be drawn into any such dangerous futility. He seems to see clearly, and expresses his view with diplomatic skill, that the proposal to renounce a certain *kind* of war is a wholly different matter from the proposal to renounce war itself as an instrument of policy. He calls sharp attention to the fact that the form of treaty submitted by M. Briand last June "contained no such qualification or limitation." "It provided unequivocally," says Mr. Kellogg, "for the renunciation by the high contracting parties of all war as an instrument of national policy in the following terms:

'Article 1.—The high contracting powers solemnly declare, in the name of the French people and the people of the United States of America, that they condemn recourse to

war and renounce it respectively as an instrument of their national policy toward each other. Article 2.—The settlement or the solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise between France and the United States of America shall never be sought by either side except by pacific means.'

Mr. Kellogg accepts this French draft as satisfactory, asking only that other nations be invited to participate in the execution of such a treaty as well as France and the United States. He expresses ignorance of the reasons why M. Briand desires to shift the discussion from war to "aggressive war," and hopes that the suggestion is of "no particular significance" and that the two governments may go forward to write a treaty based on M. Briand's original formula.

Shall the League of Nations Obstruct World Peace?

OF COURSE Mr. Kellogg's "ignorance" is purely diplomatic. How far the French reply which he may find on his desk upon his return from Havana will dispel the darkness which surrounds the modified proposal, we shall soon see. But the European press has left no room for any save diplomats to be "ignorant." Amazement is expressed all over Europe that the United States should be uninformed of the commitments which France and all other members of the league of nations have made under the covenant of the league itself! These commitments, under articles 10 and 16 especially, make it impossible for a nation member of the league to sign a treaty renouncing war! As members of the league, the nations are obliged under certain conditions to go to war! In enlightening our state department on the nature of the league system the American press is doing its part, too. Such strong pro-league organs as the New York Times and the World concede with a candor never exhibited before that the essential principle upon which the league is organized is that of waging combined war against a so-called aggressor. Says the World:

It was suggested by Mr. Kellogg that all the nations subscribe to a treaty renouncing war. A more accurate description of this proposal would have been to call it a treaty to renounce the covenant of the league of nations. . . . For the whole European political system today is based on the theory not of renouncing war as an instrument of policy but of pledges to wage war against any nation which disturbs the peace.

If Mr. Kellogg's offer accomplishes nothing else at the mo-

ment, it is driving European statesmanship and European-minded Americans to state honestly and clearly just what the league of nations is. The apologists for the league are being called in from their tail-spinning discourses on the many philanthropic and social activities of the league to confess that, after all, the league of nations is, as Woodrow Wilson conceived it, a league to enforce peace by the use of war itself. What an irony on all our orthodox peace idealism if the nations cannot give up war because they are members of the league of nations! Whether M. Briand will say this in his reply or not, the fact is now universally recognized. Mr. Kellogg's diplomacy has had the effect of dramatizing the international situation with a vividness which a thousand books on the outlawry of war could not accomplish. There are only two ways out of the deadlock. One is for the nations definitively to reject the American proposal for the renunciation of war. The other is for the nations in the league to reconstitute the character of the league so that it shall be a covenant of peace instead of a covenant to make war.

Toward the Emancipation Of the Missionaries

BY THE ACTION of the Foreign Missions conference of North America missionary freedom from gunboat protection draws nearer. The road seems a long and hard one, but the various missionary agencies are walking it steadfastly, and some day they will reach their goal. The Foreign Missions conference, as the detailed report on another page of this issue makes clear, is only an advisory body. It can enforce no mandates on the eighty missionary societies that compose its membership. But it has established such a reputation for caution in its recommendations that its words carry great weight. The resolution just adopted by this body states that "the use or threat of foreign military force [in China] is in general a serious hindrance to missionary work" and adds the specific proposal that "the effort should be made to secure for those missionaries desiring it the privilege of waiving the right to such protection." Precedents were cited from the work of missions in Mexico showing that the government of the United States had, in the past, granted the request of missionaries to be exempted from governmental protection. The action taken at Atlantic City goes now to the mission boards of the United States and Canada for action. Just how rapidly these bodies will approve the proposal cannot be forecast. But that a large majority of them will eventually do so seems certain. Then the way will be open for a united approach to the government to secure an end of this anomalous protection of messengers of brotherhood and peace by gunboats and marines. In the meantime, the American board, which is setting the pace in this matter, proceeds with its plans for a referendum among missionaries in China.

The Baltimore Conference On Christian Unity

SINCE the world conference on faith and order held last summer at Lausanne, there has been a general feeling that the present thing to do about Christian unity is to let the whole question lie for a time until we can find out

"where we are at." But there is one man in the American church who could hardly be expected to fall in with this quietistic policy. Dr. Peter Ainslie, editor of the *Christian Union Quarterly*, regarded the scant results flowing from Lausanne as constituting a demand for immediate action on the part of those who cherish the ideal of a united church. He therefore undertook on his own initiative to project a conference for his home city of Baltimore. He was joined in his efforts by most of the local protestant leaders, both lay and clerical. A modest organization which came into being last spring, the Christian Unity league, at once became sponsor for the projected conference. The program, intended at first to be predominantly local in its personnel, gradually grew more ambitious under the hand of the committee, until it included a number of the most authentic voices in the American church on the subject of Christian unity. The invitation for attendance naturally widened with the broadening of the program, and when the gathering convened at the First Presbyterian church in Baltimore, on January 12 and 13, it was found that nearly 600 persons had enrolled. The denominations were well represented both in the attendance and on the program, and if any were not represented on the program it was due wholly to the fact that there are so many denominations that no program limited to two days could possibly make a place for speakers representing them all. We use the term "represent" loosely. There were no official representatives. No denominational body sent delegates, nor was any asked to do so. The conference consisted of persons, not delegates, and they spoke in their personal capacity, from the point of view of their several communions, but with no authority to speak for their communions. It was this feature which invested the conference with a freedom and forthrightness of utterance quite impossible at Lausanne where the delegates spoke with one-half of their mind conscious of their constituency while with the other half they did their best to come to terms with the issues. At Baltimore the discussions suffered from no such inhibitions.

A Vacant Chair at The Lord's Supper

A DISTINCTIVE feature of the conference was a communion service on the closing night. Remembering their inability to have a common celebration of the eucharist at Lausanne, and humiliated by that fact, the Christian Unity league projected a celebration at Baltimore which in addition to its intrinsic value to all who might participate would also exhibit the unity of Christians of many names in the fundamental matter of their experience of a common devotion to Christ the Redeemer. The Rev. Dr. Hugh L. Hodge, minister of the church in which the conference sessions were held, had invited to assist him as celebrants of the holy communion four other clergymen from the Protestant Episcopal, Lutheran, Disciples and Baptist fellowships. The invitations had been accepted. Following a sermon by the editor of *The Christian Century* on "The Lord's Supper and Christian Unity," the elements were distributed to the great congregation by five groups of stewards chosen from the same five denominations. It was a most impressive and memorable experience. The congregation was not informed,

however, of the last moment withdrawal of the Episcopal representative from the group of celebrants. It was later learned that the Rev. Dr. Opie of South Carolina had been restrained by the bishop of Maryland from carrying out his intention to share in the service, being admonished by the bishop that to enter the diocese on such a mission would be regarded as an act of discourtesy. It is said that Dr. Opie accepted the ruling only after it became clear that to follow the dictates of his own conscience in the matter would entail serious consequences. As the conference broke up and the fact of such episcopal inhibition of the fraternal spirit became known, it was generally felt that the problem of Christian unity had perhaps been illuminated as much by this incident as by any deliverance in the discussion periods.

The President Addresses The Americas

THE NEWSPAPERS report that Mr. Coolidge was greeted with unparalleled enthusiasm at the conclusion of his speech opening the sixth Pan-American conference. It is doubtful whether Mr. Coolidge's years in office will bring him any more unrestrained tribute than was rendered by the Latin crowds. As for the speech itself, there are two possible ways of looking at it. It may be considered as designedly general and vague, though containing hints which the President now expects the delegates at the conference to follow up in working out a future program for cooperative action in this hemisphere. Or it may be considered as just so much rhetoric, conspicuously avoiding the real problems at issue, and attempting to satisfy Latin susceptibilities with generous but empty words. Until the event disproves our optimism, we prefer the former interpretation. Had the American President at Havana been a Theodore Roosevelt or a Woodrow Wilson it is inconceivable that the speech would have been the kind of speech it was. Such a President would certainly have dealt with Nicaragua and Mexico and the present American interpretation of the Monroe doctrine and the administration's naval program and other matters of that sort. But Mr. Coolidge is of another sort. He did mention the necessity for good will in the relations of the Americas. He did praise the use of arbitration in settling past disputes between American states. He did give a general, though cautious, approval to the work of the commission now engaged in codifying American international law on a basis excluding resort to war. And he did say, "We shall have to realize that the highest law is consideration, cooperation, friendship, and charity." This, coming from Mr. Coolidge, is ample charter for the conference to work under. It opens the door toward a full program of cooperation between all the republics represented at Havana. It is to be hoped that the American delegation will take the lead in urging the other states to pass with this nation through that door.

A Significant Birthday Celebration

UNDER THE GUIDANCE of its vigorous editor, Dr. Dan B. Brummitt, the Northwestern Christian Advocate is celebrating its 75th birthday as no other denominational journal in our recollection has observed such an

event. Instead of spending its time re-living the three-quarters of a century that have gone, it is making an honest effort to find out where its denomination stands today, in order that it may forecast where it is going in the next 75 years. The result makes important reading. Doctor Brummitt's editorial pages always have a swing of brilliance that commands attention. He shows independence of thought and pointedness of expression as these are seldom found within the confines of "official" church journalism. In this anniversary study of Methodism, however, working with a wealth of material which he has gathered through more than a year of research, the editor is surpassing his previous high level. We have seen so far only the first in the series of six special numbers of the Northwestern that are announced. This summarizes some of the conclusions reached as to the present state of its denomination in this fashion: "1. That practically all Methodists regard this as a period of transition. 2. That most Methodists give evidence of confusion and uncertainty in their thought on questions concerning which, seventy-five years ago, it would never have occurred to them that anything save certainty was possible. 3. That Methodist thought is concerned with the objective issues arising out of the daily conduct of the church's machinery, rather than with the issues that lie in the realm of the mind. 4. That, among these objective issues, those dealing with the details of the denomination's connectionalism secure the readiest attention. 5. That certain matters which greatly concern other communions are hardly considered by the Methodists at all." What a new day might dawn could there be similar frank and searching studies within other denominations of actual present conditions!

A New School of Citizenship

SOUND SENSE underlies the plan of the Better Government association to launch a sort of school of Christian citizenship in Chicago. The association has rented an auditorium in the Masonic temple in which it plans, twice a month, to conduct a forum on the relation of the churches to current civic issues. Sessions will be held on Monday afternoons, when large numbers of ministers who have attended the denominational preachers meetings held nearby in the morning will be free to consider the political problems of the community. Accommodations for seven hundred attendants will be provided. Chicago is not the only American city in which the question as to what is involved in a sound Christian citizenship has become an urgent one. But it is doubtful whether there is any other city in which there is more discontent with present conditions, and more agreement as to the need for some sort of reform. Up to the present, however, this discontent has largely seeped away in a verbal expression of regret over the conditions characteristic of the city's politics. Among some good people there has even been a tendency to lament the civic situation as beyond hope of repair. Such an acknowledgment of the breakdown of democracy is, of course, foolish. There is always within reach of the decent elements in any American community the reform of that community—provided that they sufficiently want it reformed. And the churches can, if rightly led, always provide sufficient compulsion of con-

science to turn this reforming zeal loose to do its appointed work. Such a school of good citizenship as the Better Government association is now offering the churches of Chicago will, if long enough held and largely enough attended, ultimately work wonders in the production of an aroused and intelligent civic conscience.

The Pope's Encyclical

THERE IS NOTHING in the recent encyclical of Pope Pius XI at which to be surprised. One who has become accustomed to the friendly and conciliatory tone which characterizes much of the religious discussion of the present day and the fraternal attitude which most religious bodies manifest toward each other in their official and in most of their unofficial utterances, may experience something of a shock upon hearing from the head of the most numerous body of Christians the unqualified statement that those who do not obediently accept his authority and that of the organization which he represents have no connection with the Christian church and no communion with Christ. But one who has any acquaintance with the traditional attitude of the Roman Catholic church and with the pronouncements of the last five popes can find in such a statement nothing that was not to have been expected.

The encyclical was doubtless designed primarily as an answer to Lausanne, a warning to all Catholics against the dangers involved in fraternizing with the alien and the unbeliever, and a notification to Anglo-Catholics, that no matter what happens in England and the English church they cannot find a haven in Rome without making a complete submission. It also serves as a general announcement to all and sundry that Rome has abated nothing of her exclusive claim to be the sole custodian of the only means of salvation or of her refusal to give any sort of recognition to any form of Christianity other than her own. With reference to the Anglo-Catholic situation, the statement comes at a well chosen moment. The Malines conversations are a thing of the past and the vatican had already repudiated the thought that Cardinal Mercier's participation in them might imply any possibility of compromise. The Anglo-Catholics, stung by parliament's recent rejection of the alternative prayer-book, are already talking of disestablishment and it is more than likely that the more advanced of them are wondering on what terms they can lead the whole group over to Rome. Now they know. They can be received into the church of Rome on exactly the same terms as anybody else—that is, by becoming Romanists. High church Anglicanism, no matter how high, will not be counted to them for righteousness. Nothing counts but complete submission. It is well for them to know just where they stand, and now is the time when a fresh and clear statement may save false starts and embarrassing commitments.

But with reference to the American scene the encyclical may seem, from the Catholic point of view, somewhat less fortunately timed. Just at the moment when, to quote Shuster's words, American Catholics are seeking to "participate more openly, fruitfully and industriously in the nation's political, moral, social and creative business," comes this authoritative word reminding Catholics that they are a people

set apart by the possession of truths so final that they cannot even engage in mixed discussions of them and governed, in religion and all matters related thereto, by an authority so absolute that without submission to it there is no hope of salvation. To put it mildly, this is no help toward a fuller participation in the common life, political and other.

The encyclical opens with a reference to the universal desire for peace at the present day. The nations are not yet enjoying peace, though "many wish to see unity in various nations tending toward universal brotherhood." Meanwhile, as a part of that same urge toward unity and fraternity among the peoples, numerous congresses and conferences are being held for the promotion of religious unity. But because these conferences invite the participation of persons of diverse faith, including "infidels of every degree," "such attempts cannot obtain the approval of Catholics. These movements are founded on the false theory presupposing that all religions are good and meritorious." Consequently they "tend to naturalism and atheism" and "detach themselves from the religion revealed by God."

The Roman Catholic theory of religion and of the church rests upon certain closely articulated propositions which are believed to be established beyond reasonable doubt or the possibility of modification. These are that "we cannot have religion except as founded on the revealed word of God"; that God has, in fact, made such a revelation through Christ, and that Christ has founded the church, which is a "visible society" of an "external tangible nature . . . under the guidance of a single head"; that the Holy Ghost abides in the church to guide it into all truth and to guard it from error in its teachings; and that Christ has "ordered the whole of mankind to believe the truths expounded to them by witnesses chosen by God"—that is, by the hierarchy of the Roman Catholic church and, as the final arbiter, by the pope. Since the Roman Catholic church receives the truth, the whole truth, and nothing but the truth direct from God, it can learn nothing bearing on religion from any other source and can make no compromise with those who hold any differing doctrine or who fail to accept its authority in humble obedience.

Naturally, this closes the door to any negotiations on terms of equality between those who already possess both the complete truth and the perfect criteria for detecting and extirpating error and those who, with somewhat less assurance of the finality of their positions, still keep their minds open to new light that may break from God's word and from the processes of reason and experience. These "pan-Christians who are busy in uniting churches" may seem to be exercising Christian charity and their example may seem to call for a similar attitude toward them. But the pope reminds us that St. John, the apostle of charity, "prohibited having intercourse with those not professing Christ's doctrine fully. 'If anybody comes to your home who does not profess such doctrine, do not admit him, nor even salute him.' Therefore, inasmuch as charity is based on sincere and integral faith, it is necessary that disciples of Christ be united principally through the bond of unity in faith." Integral faith, of course, means the acceptance of the authority of the Roman church and the Roman pontiff. The quotation of the words of St. John and the application given

to them appear to indicate that the pope envisages the Catholic community as socially and politically as well as religiously, separated from those who resist his authority.

As there is one indispensable prerequisite to charity, so there is only one possible road to unity. "The unity of Christians cannot be promoted otherwise than by the return of the dissidents to the only true church of Christ." The church is the mystic body of Christ, but it is "solidly bound to a physical body," the Roman organization. "Whoever is not united with it is not a member, nor communes with the head, who is Christ." No one can be a member of this church who does not accept the authority of Peter and of the popes as Peter's successors.

As stated before, there is nothing new about this. It is a reaffirmation of what has been said by Pius IX, by Leo XIII, by Pius X. It is thoroughly consistent with the rebukes to "Americanism," to "modernism," and to Archbishop Ireland for his participation in the Chicago parliament of religions in 1893. It is, so far as it goes, an answer to those who try to believe that the influences of modern thought and the spirit of toleration toward variant interpretations of Christianity have permeated the Roman hierarchy. Whatever may be the spirit of the Catholic laity, those who claim the right to determine the beliefs and policies of that church, and to whom the laity concedes that right by the very terms of their membership in it, maintain without alteration their old attitude of self-sufficiency and the uncompromising declaration that their church is identical with Christ's church and that other so-called churches are not churches at all and not even parts of the true church.

Right or wrong, this idea of the church is thoroughly consistent within itself. So also is the position of certain protestant bodies that God has revealed a particular program of beliefs and ordinances, acceptance of which is the criterion of the true church and the sole way to salvation. Most of the protestant bodies which have historically maintained such authoritarian "plans of salvation" have in practice come to adopt attitudes of cooperation and often of compromise with those who do not accept their particular programs, and these practical attitudes have tended to modify the beliefs themselves. But the Roman church, entrenched behind a hierarchical system which has the means of maintaining discipline and which dares to face the world-spirit of brotherhood with a sweeping denial of its validity, is consistent to a degree to which no protestant body can be without a total loss of prestige. Any charge of inconsistency must be made upon the ground that it thinks it should be given an open-armed welcome to "participate more openly in the nation's business," while it continues to slap non-Catholics in the face by reminders that fellowship and even charity are conditioned upon an "integral faith."

Certain cartoons and editorials in the daily press have warned us against the danger of an outbreak of "bigotry" and "religious intolerance" in case a Roman Catholic is nominated for the presidency. Unquestionably it would be a calamity for anything of the kind to break out in this country. But perhaps before the summer is over it will be necessary for us to scrutinize our concepts more closely and arrive at some reasoned conclusions as to what constitutes bigotry. If we do, the encyclical of Pius XI will supply some material which can scarcely be overlooked.

Prohibition Sectarianism

CORRESPONDENCE following a recent editorial reference to the Methodist flavor of the anti-saloon league convention held in Washington in December shows that the topic is a sensitive one. It is even more sensitive than The Christian Century had realized. A large number of convinced prohibitionists who do not happen to be members of evangelical protestant churches are extremely unhappy over the growth of a condition which, they claim, is tending to make national prohibition a question of church controversy rather than of national policy. While giving all credit to the evangelical churches for the essential part which they have played in the prohibition movement thus far, these drys declare that increasingly the movement is assuming such an ecclesiastical aspect—and such a narrow ecclesiastical aspect, at that—that adherence to the cause is becoming more and more difficult for those who do not belong to the communions which have apparently taken it in charge. If the present tendency is long continued, say these protesters, national prohibition is in danger of becoming just another aspect of the squabbles of religious sectarianism which divide and thwart the church forces of the nation.

The cartoonist's symbol for prohibition is now fairly well established. It is a lank and dour individual, clad in a funeral Prince Albert, with a stovepipe hat perched atop a long and lugubrious countenance. The stereotype has been taken over bodily from the presentment of the pecksniffian evangelical parson of a generation ago. Without change of a line, the figure now does duty as "Dry" or "Prohibition" which formerly posed as "Bigotry" or "Pharisaism." Prohibitionists naturally resent this figure. Sometimes they write letters to the editors of papers in which it appears, protesting against its implications, and demanding that it give way to the figure of the up-and-coming business man who has decided that prohibition is good for industry, and has had so much to do with making it a national policy. The protest is in order, but those who make it should be aware that the symbol's adoption has resulted from the general confusion of the dry cause with the churches of supposed puritanical cast. And as long as prohibition is popularly conceived as a creature of these churches, the cartoonist's lay figure will suggest one reason for the policy's failure to gain general acceptance.

National prohibition must not be allowed to become a church affair. To be sure, the churches are, in the main, committed to it. Without the support of the evangelical protestant churches the eighteenth amendment would never have been proposed, let alone adopted. And church support is as important in maintaining prohibition as a national policy as it was in first establishing it. Nevertheless, it will be a calamity if this policy comes to be regarded as solely a church creation, in whose maintenance the churches only are interested. Mr. Hoover is reported recently to have said that there are plenty of economic facts to support the value of prohibition to American industry—even the sort of prohibition that we have had up to date. Very well; let these facts be made known. Let them be hammered into the consciousness of every business leader in the country. Ulti-

mately they will win back for prohibition that support from business which was conspicuous at the time the eighteenth amendment was adopted, but which has been growing feebler and feebler in recent months.

Prohibition has been regarded as a moral issue, and such it is. Because it is a moral issue it has commanded the sort of church support which has made its cause a crusade. But it must not be expected to maintain itself merely as a moral issue. The moral issue must work itself out in social, industrial and political good for the nation if the nation is to continue to regard the policy as a fit subject for political action. There are, it is claimed, forty million members of churches in the United States. Even if every one of this forty million should be regarded as concerned to maintain for the churches any policy to which they had given approval—a fantastic supposition—there would still remain seventy million Americans who cannot be reached by such an appeal. Seventy million is thirty million more than forty million, and that simple fact has enormous significance in determining the political policies of a democracy. Because of the seventy million, national prohibition must not be allowed to become a special interest restricted to the churches.

It is even more important that national prohibition shall not become the special interest of any group of churches. And right here there is no use blinking the facts. This danger does exist. The reason why it exists is easy to discern. It is a result of the vigor displayed in behalf of prohibition by certain of the evangelical denominations. The anti-saloon league, and other organizations supporting prohibition, have naturally, rightly, chosen their workers from those bodies in which zeal for the cause has been most manifest. It could not have been otherwise. But it will be a pity if the leaders thus chosen succeed in stamping on the dry cause the marks of the particular denominations from which they have come. For what this will do, inevitably, is to produce another sectarian line-up, with good citizens for or against prohibition, not on the merits of the case, but on the circumstance of their church affiliation.

We are told by some of those who attended the recent anti-saloon league convention in Washington that this sense of sectarianism was stronger there than ever in the past. One who has borne a mighty part in the prohibition movement for years tells of meeting an acquaintance who was leaving the convention with these words: "I am going home on the 12:30 train because we Congregationalists and Catholics are merely scenery at this convention; it is altogether a Methodist and Baptist movement." And the comment of a dry leader who is not a member of any protestant church is that "if it is to be altogether an evangelical movement the Catholics and Jews are going to feel about it just as the Methodists and Baptists would feel about a movement started, promoted and controlled by Catholic priests or Jewish rabbis."

The Christian Century is convinced that this feeling is more prevalent than many dry leaders realize. It can conceive of no way by which the ultimate overthrow of prohibition as a national policy can be made more certain than by allowing the impression to spread that this is the expression in law of the peculiarities of a few religious bodies. Only as prohibition is held steadily on the high level of a

public good, demanded and sustained by a general public will, can it be maintained in the legal position which it now holds. One of the first objectives in the educational campaign which we are told is to feature the new dry strategy, should be the erasure from the public mind of this misapprehension in which prohibition sometimes stands as an example of sectarian politics.

Where Money Fails

ONE unacknowledged article in the American credo reads much as follows: "Money can do anything." Or, in the slightly amended form in which it is held by some with prickings of social conscience: "If you want to get anything done, spend money." There is some justification for both articles of faith. But they have their shortcomings, like most dogma, and it is time that this was being recognized by such Americans as are interested in the social and political advance of mankind. Specifically, it is time that the supporters of humanitarian causes were ridding themselves of the notion that the way in which to promote the purposes which they have in view is by the announcement of literary and similar competitions which offer disproportionate financial awards for the amount of effort involved.

Organizations with the highest of purposes have been beguiled into thinking that the way in which to further their aims is to make it easy for a great number of people to make a lot of money, thus securing free publicity. As a result, competitions carrying ridiculously bloated awards have been announced in rapid number, until the point has been reached where the honest purposes of the promoting organizations are being brought into disrepute. Beginning with the Bok award, these competitions have come to be a fad in our superprosperous country. It is time that, for their own protection, the organizations responsible either discontinue them entirely or bring such prizes within reasonable limits.

The latest, and most distressing, experience with this sort of prize competition has been that of the Woodrow Wilson foundation. This body, which is heavily endowed, has as its purpose the furtherance of the lofty ideals of statecraft to which Mr. Wilson gave utterance during his period of world leadership. A better cause it would be difficult to imagine. But as a means of making the ideals of Mr. Wilson known and recommending them to the thought and allegiance of mankind, the foundation sponsored a competition for persons between 20 and 35 years of age, whereby they were invited to submit essays on "What Woodrow Wilson Means to Me." These essays were to be of not more than 2,500 words—that is to say, they were not to be longer than the article by Professor Brightman which appears in this issue of *The Christian Century*. A total of \$57,000 in prizes was offered—two first prizes of \$25,000 each for men and women contestants; two second prizes of \$1,000 each; and \$5,000 in subsidiary awards. In other words, the winners were to be paid at the rate of \$10 a word, or better! It scarcely needs to be said that such an award bears no rational relation to the effort involved.

Ten thousand manuscripts were submitted in this contest. Professional readers threw out of consideration all but 425

of these. Then a professor from Columbia university and a gentleman whose occupation is not identified by the foundation in its report to the public selected 44 of the 425 as being worthy of the consideration of the final jury of award. The jury of award decided that none of the essays was worth \$25,000—which was obvious—or even \$1,000—which was probable—and contented themselves with awarding consolation prizes of \$100 or \$20 to all the 44 who passed the scrutiny of Professor van Doren and his colleague. The announcement of the decision not to award either first or second prizes produced such an unfavorable reaction that the trustees of the foundation felt it necessary to make public a long explanation. This document will repay careful reading.

It discloses, in the first place, that the enormous prizes were not to be drawn from the treasury of the foundation, but were offered by a group of individuals. Sure enough, the familiar names of Mr. Bok and Mr. Baruch lead the list of donors. All that the foundation was actually contributing, from its endowed funds, was \$7,000 plus the expenses of conducting the contest. But the report shows that the expense of inducing ten thousand young people to write 2,500 words apiece for a possible reward of \$25,000 was \$55,027.57! This drew \$29,527.57 from the coffers of the foundation, and the rest was contributed by individuals. A handling charge of more than five dollars each for ten thousand essays, not one of which was fit to win in the contest thus conducted, has, in itself, some implications which supporters of humanitarian enterprises should consider.

There is plenty of money in America. But there is plenty of need as well. Thousands of devoted men and women are burning out their lives in an effort to increase the sum total of the knowledge and purposive social action of our people, and they are doing it on a wage that is pitifully inadequate. There is more unemployment at the present moment, if the reports of social workers in our cities are reliable, than at any time since 1921. Even among the workers who are employed there is as yet little serious expectancy of receiving that "cultural wage" which men like Owen D. Young and Charles M. Schwab have recently acknowledged to be the right of labor. In the face of such conditions, is the name of such a man as Woodrow Wilson, or his ideals, honored by proposing to lavish wealth on those who have not earned it? Had the reward offered by the foundation been bestowed, Woodrow Wilson would have rolled over in his grave.

The whole outcome of this misadventure by the Wilson foundation should be carefully regarded. Doubtless there is a place for contests in awakening interest in neglected issues. But all such contests should be conducted under conditions which do not bring into disrepute the organizations sponsoring them, and should hold out no promises of reward which are not proportionate to the value of the work done or the difficulties involved in doing it. It is sign either of the unsoundness of the cause involved or of the lack of a proper sense of social responsibility when the officers of foundations or similar organizations allow themselves to become involved in get-rich-quick schemes of this kind.

The advancement of humanitarian causes by offering something for nothing is a delusion. It merely brings into contumely the bodies which take that method.

The Orphan

A Parable of Safed the Sage

I HAD had a Busy Day, and I was leaving my Study and going forth unto Other Duties, when I met a man on my Threshold, and I was sorry that I had not Departed Five Minutes sooner. For I knew when I saw him that he had a Tale of Woe to tell me, and I found that I could do little for him.

And he had a Long Story of the ways in which the World had always been against him. And so nearly as I could judge from his Narrative, he had always been the one Sincere and Honest and Capable man in the situation, but all the combination of Money and Influence and Unrighteousness had wrought for his undoing.

And I was none the less sorry for him, though I could not fail to see that whatever fault might have been charged to others, he had in every situation been his own real Enemy.

And I said, There was once a man who was tried and found Guilty of murdering his father. But to the Judge and the Jury and to all who visited him in jail he had one constant plea, Have mercy upon a Poor Orphan.

And my visitor said, That is an interesting Story, but it meaneth nothing to me.

And I said, I was afraid that it would not mean anything to thee, and that is the misfortune of it. For thou art not alone in thy situation. The world is moderately full of men and women who wail to heaven and to their fellow men, asking mercy or sympathy for the very conditions which they have brought upon themselves.

And he answered and said unto me, I had hoped that I was to meet a man of discernment and understanding.

And I said, Thou hast indeed met that very man, and that is just the trouble. For I could be of More Comfort and Less Benefit to thee if I had less discernment.

And he said, If thou hast any word of wisdom to utter, let me hear it.

Then said I, I am not very wise. Only when I meet men who are less wise even than I, do I think of myself as other than lacking in all that I should be glad to possess. Mine is the lot of one who hath often to speak as being wise on matters where I would that there were wiser men to instruct me. Yet of this I feel sure, that when we have charged up all we can of our misfortune to Fate and the Conspiring Depravities of a Cruel World, most of the troubles of which we most loudly complain are Home Made. Meantime, let not the man who hath killed his father ask the world for overmuch of pity on account of his being an orphan.

Laden

"THESE hands of mine," he said,
"shall never shrink to dust;
but, like a tall and slender Parian urn
that ever reaches up and out,
shall hold with quiet offering
the living leaves of love and beauty
which I have garnered from the drift of days."

MONROE HEATH.

Why I Have Found Life Worth Living

By Charles Edward Jefferson

UP TO THE PRESENT HOUR I have found life worth living because I have always had something to do which I liked to do. If I had had nothing at all to do, or if I had been obliged year after year to do things which I did not like to do, I do not know what would have become of me. I am sure my faith would not have saved me.

I came into the world with an indestructible liking for work. This impulse in me to work shows no sign of abating. I have always loved work more than play. Work to me is play, the most exciting form of play. It is fun, the most rollicking kind of fun. My favorite game is work. I have played tennis a little, but it is not so exhilarating as work. I have now and then played a game of golf, but it is not nearly so fascinating as work. When I play I do it because I am told that it is my duty to do it. The experts declare that if a man is to do his best work he must play. My supreme reason for playing is that I may do more work. I never look forward to a vacation.

In the winter I never dream of the good times I am going to have next summer. I have my best times in the winter when I am over my ears in work. Vacations are to me only vexatious interruptions. I am always glad when a vacation is over. The happiest day in my vacation is the day which brings me back to my work. I get more fun out of a month of hard work than out of two months' of relaxation. It is only when I am tremendously busy that my happiness mounts to rapture. And so when I look forward to heaven, it is to me a place of work. I feel sure I shall go on working forever. If for any reason my work at any time in the course of the ages should be interrupted, my blessedness would be brought to an end. I love the saying of Jesus, "My Father worketh hitherto, and I work."

WORK AND HAPPINESS

I have had no difficulty, therefore, in finding life worth living, because I have always had a lot to do. Into the river of my enjoyment many contributing streams have flowed. I have had a fair degree of success in my work, I have had a generous measure of human love, I have had my share of honors, I have had opportunity to travel and to converse with men of distinction in my own country and in many lands, I have been blessed with an unfailing stock of good health, my lot has invariably fallen in pleasant places, I have received more appreciation and praise than I have ever deserved, but all these things combined, I feel certain, would not have made life worth living to me, if along with them there had not come innumerable opportunities to do things which I liked to do. I have never been without a job. I have never found a day big enough to hold all that I wanted to put into it.

For many years my only work was study. I came into the world with an insatiable hunger for knowledge. From my childhood, I was never so happy as when I had a book in my hand. When other boys were playing, I was reading. I entered school at the age of six and came out at the age of twenty-seven. All those student years were crammed

full of interest and enjoyment. In no school did I ever have a study which I did not delight in. Some of my fellow students did not like the languages, others were not fond of the sciences, others detested mathematics, while still others abhorred philosophy. I liked them all equally well. I never railed at any of my teachers because they made me study too hard. The only teachers I disliked were those who were lax and who did not hold us up to high standards. I never shuddered at examinations. I looked forward to them sometimes with awe, but always with an eager curiosity. They gave me a chance to find out how things were going with my mind.

STUDENT LIFE

To me the student life was the ideal life. The day of my graduation from the public high school was a somber one. I should have been glad to remain in that high school indefinitely, taking new and more difficult courses all the time. My college commencement day was a day of gloom. To leave the dear old class rooms gave me a pang. I wished I could remain in college for a thousand years. My last day in the theological seminary was also a day of bitterness. To lay aside books and turn to something else was a sore tribulation. The world of books was to me the world. In books I reveled. To master the thoughts of great thinkers, the principles of science, the facts of history, the systems of philosophy, the rules and vocabularies of language, this was a pleasure fit for the gods. It is not difficult to live if one enjoys the things he is doing. Through all my student years my mind was in a hilarious mood. I had no inclinations to sit in the seat of the scornful or to join with the cynics in questioning the worthwhileness of human existence. A world filled with interesting books was to me the best possible of all worlds, and to be alive was heaven.

But the day at last arrived when I could be a pupil in school no longer. It was necessary for me to lay down my text books and take my place in the ranks of the world's workers. I found myself facing the question—What shall my work be? Being a lover of knowledge it was natural that I should think first of all of the task of imparting knowledge to others. This work would keep me under the roof of a school building and enable me to breathe the atmosphere of books. The altruistic instinct was not strong in me at that time. I was self-centered and content to minister solely to myself. I should have been glad to go on studying through all the years of my own intellectual gratification. Just to amass knowledge was the be-all and the end-all of my existence.

CHOOSING A LIFE-WORK

But the world is so constructed that one cannot easily be as selfish as his lower instincts would have him be. Soon or late we are compelled to think of others. We may think of them at first largely in connection with our own interests and needs. We may desire to use them as stepping-stones for ourselves to higher things. So it was with me. I needed to earn a livelihood. I had no money and without money I

could buy neither bread nor books. So I became a teacher, not because I was ambitious to increase the knowledge of youth, but because I needed the salary which would make it possible for me in later years to pursue my studies still further.

HAPPINESS IN GIVING

But when once in the schoolroom, I found myself in the grip of forces which carried me in a direction in which I had never intended to go. The schoolroom began to teach me things which the college class room had never brought to my attention. One of the first things it made clear to me was the meaning of a saying which I had often heard repeated but never understood: "It is more blessed to give than to receive." To my surprise I discovered there is a higher pleasure in imparting knowledge than in acquiring it. The daily contact with young and growing minds quickened me and opened up new vistas before me. I entered into a new world of thought and feeling. To give ideas to young men and women, to quicken their minds, to kindle a fire in them, to hold up ideals before them, all this was a new experience, richer and sweeter than any I had ever before known.

It was in the school room that I got my spiritual preparation for the work of the Christian ministry. All through my college years I was not much interested in religion. I got more out of Carlyle's "Sartor Resartus" than out of the New Testament. Emerson did me more good than St. John. I was a merciless critic of the Christian church. I could see all its defects and was blind to all of its virtues. The schoolroom was the tutor which brought me gradually around to Christ. In the atmosphere of the schoolroom the ideas of Christ began to unfold, and for the first time I saw their beauty. I began to think on a higher level. Life was more worth living than ever before, because I was not helping others.

CALLED TO THE MINISTRY

Two years later I fell under the influence of a mighty preacher, who by his preaching opened my eyes to the fact that a preacher is a teacher. His supreme work is teaching. He is the highest type of teacher because he moves in the realm of motives and ideals. I had been a teacher of trigonometry and Virgil, of chemistry and Greek, for I filled not a chair but a settee, and to teach all these had been a rare pleasure, but I now saw that there are higher forms of truth than these, and that it is these higher forms with which the pulpit teacher has to do. He uses ideas for the purpose of shaping conduct and moulding character. His aim is not to make scholars but men and women. When that fact flashed upon me I decided to give up the plans which I had made for the future and to become a minister of Jesus Christ.

I was happy in the schoolroom. I have been still happier in the pulpit. Through forty years of work in the ministry I have found life increasingly worth while. A minister is a pastor, a teacher and an administrator. These forms of work are widely different from one another, but I like all three of them equally well. I cannot understand a minister who says he hates pastoral calling, and the man who says he takes no interest in the work of administration, is to me a

mystery. I love work in every form. I love to talk to the poor and the forlorn and the sick. I love to create machinery and keep all the wheels harmoniously moving. I love to unfold ideas and apply them to life. No matter what I am doing I have a beautiful time. The fascinating feature of a minister's calling is that he has always more to do than any mortal can do. His work is never done. After he has filled up every hour of the day, he can think after he has gone to bed of a dozen other things which he would have loved to do. Life is worth living only when one is doing things which are worth while. It is worth while to help people, to lighten their burden, to brighten their sorrow, to kindle their courage, and to add to their knowledge of God. This is the work which I have been trying to do, and in doing it I have found it worth while to live.

CONTACT WITH SORROW

If one lives he suffers. Suffering is a part of life. Every man has his disappointments and trials, his blunderings and failures, his vexations and sorrows, his despondencies and despairs. There are fluctuations in faith and hope and love. The heart has its tides as the ocean has. The tide is sometimes at low ebb. The bitter and the sweet, the roses and the thorns, the calm and the storm, the night and the noon, all these must be taken in together to make up a year. Every man is sometimes daunted and for a moment overwhelmed by the sin and sorrow around him. The history of mankind is indeed a tragic story. The steps up which the race has climbed are all stained by the prints of bleeding feet. It is a world full of broken hearts, and he who has ears can hear the blood dripping from wounds which will not heal. Sorrow and sighing do not flee away. There are tears in many eyes. The tragedies are appalling, and the mysteries are insoluble. No one can answer the questions which the heart persists in asking, and no one can offer an explanation of a thousand things which happen every day.

A minister is thrown into contact with the seamy and distressing sides of life. No other man in the town, unless it be the physician, has a wider knowledge of humanity's running sores. The frightful injustices, the inexpressible cruelties of society, the domestic tragedies which take on a thousand forms, the sufferings of the innocent and the woes of the helpless, these are a weight on every sensitive heart. I have had to deal with every kind of calamity and with every form of agony, but the weight of the world's woe has never broken down by faith in the God who has revealed himself in Jesus of Nazareth. The Christian revelation has grown on me through the years, tightening its grip on me all the while. I preach each succeeding year with a fuller-throated assurance of the truth of the things which have been written for our comfort. Jesus becomes not less but more.

That one Face, far from vanish, rather grows,
Or decomposes, but to recompose,
Becomes my universe that feels and knows!

I have looked the whole planet over and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I now know that it is Christ or nobody. He has no competitor in the field. No one else has the slightest chance of win-

ning the homage of the entire human race. More and more he is to me what he was to Saul of Tarsus—"the image of the invisible God." More and more he is to me what he was to John the Beloved—"God manifest in the flesh." More and more he is to me what he himself claimed to be,

the eternal Son of the living and loving God. To know him is indeed life eternal. To work with him in establishing on this earth the kingdom of righteousness and peace and joy, this is what makes my life more and more worth living.

Can the Soul Come Back?

By Edgar Sheffield Brightman

THE SOUL has long been out of fashion. Why fashions come and go is one of the mysteries of social psychology that cannot easily be fathomed. The vogue of evolution is intelligible, but the vogue of relativity is a joke. The neglect of the soul is partly due to the modern revolt against medieval thinking and partly to specific analysis of the problem itself. But in the main the soul has not been so much refuted as ignored, passed by, snubbed. It has become a social error to mention the soul, a faux pas as distressing as to invite a Negro to dinner in Mississippi. Moreover, if anyone stops to think about the soul in an unconventional moment, he quickly discovers that he is on the trail of a metaphysical problem. This is most scandalous. All metaphysical thinking is, in these practical and efficient days, regarded as a useless luxury; and it is also very difficult. The soul languishes.

In spite of the general agreement that the soul has departed, here and there one detects an uneasy sense that something evil has happened. Everyone speaks cheerfully about the soulless psychology of the present. But we still lament the absence of soul in the soulless corporation and still more in soulless religion. When Hoernlé, in his recent book on "Idealism," quoted Royce as saying that idealism is the expression of the very soul of our civilization and commented that it will prove a vain fancy only if our civilization has no soul to express, he certainly meant that it would be a good thing to have a soul. But all this leaves the meaning of soul in a vague haze of metaphor.

WHAT IS THE SOUL?

There is no use in talking about the word soul unless we have some idea what it is. If we look back over the history of its use by thinkers, we are led especially to Aristotle and the scholastics. By the soul they meant something that is a life principle, a subject of all our experience, an agent of all our doing, but above all a substance. The puzzle is: What is a substance? In general, it is whatever can have accidents. These remarks sufficed for many generations of thinkers, until that bad boy, John Locke, arose and let the cat out of the bag. He was docile enough to keep on believing in substance but he blurted out the embarrassing truth that this much-to-be-believed-in substance was a mystery to him, a "something I know not what." While thus dealing doubly with his substantial soul, Locke showed that the real identity of the person is not to be found in any incomprehensible substance, but in the consciousness of personal identity. He thus laid the foundation for modern self-psychology.

It is easy to see why this idea of substance worried Locke. It is harder to understand why it was believed so long. What, then, was the old soul-idea for? It performed several useful functions. As life principle, it related the biological to the mental. As identical subject of all experience, it furnished a convenient location for moral responsibility and home for spiritual values. As agent, it was the vehicle of freedom. As permanent substance, it was capable of mystical communion with the Divine Substance and of immortality. In short, it was the principle of freedom and spiritual wholeness, which explained human life by a type of causation other than the merely physical.

SOUL AS THE SELF

Sad as it is for religion to part with the bearer of all these useful functions, it has had to do so. The soul as a mysterious substance has gone the way of the old solid atom. We can make nothing of hidden essences; we believe now only in the active and the experienceable. But the old atom which died has risen again, endowed with new powers and new meaning. Perhaps the soul, whose nature it is to rise, may do the same. If it does, like the atom it will be transformed. It will build on actual experience, the experience of personal identity, of wholeness and freedom, and of the unity and continuity of consciousness. Thus the substantial soul will lose its meaningless "something I know not what" and will learn to be satisfied with the experienced self, for it is able without any metaphysical monster to perform all of the useful work of that beast without his offensive mystery.

It is true that some moderns will find even this revised self-soul offensive to them. In certain quarters there is a faith in the saving power of the method of analysis as the only respectable scientific method, and hence in mechanism as the only type of explanation, and in atomism as the only psychology and metaphysics. Anyone who shares that faith will be annoyed by the self. Freedom and identity, wholeness and unity are for such a person as mysterious as the soul itself; and the mystery can be dispelled only by an analysis which explains them away. On this basis nothing is left of the soul except a set of mechanistic biological laws, to which it is logically silly to ascribe moral responsibility, spiritual values, mystical communion, or immortality. Self-psychology lets the soul substance go but retains the functions of the soul. But mechanistic psychology destroys both the substance and the function. Or it would, if mechanists were logical. It is a happy and saving truth that most mechanists are not logical. They are often just as loyal to

the cause of human welfare and just as confident of progress as though they believed in a soul capable of guiding mechanical forces in the service of spiritual ideals.

MECHANISM AND BEHAVIORISM

The mechanism of the nineteenth century was a marvelous simplification of the facts. But, as Bergson and Whitehead in various ways are pointing out, the simplicity is attained by overlooking the variety of real experience, its creative movement, and its organic wholeness. The human self is a creative organic whole which resists explanation in terms of its parts and as such finds a congenial home in this newer tendency of thought. Most of what the soul stood for is coming back into modern thought not as a new soul-substance, but as a new view of the structure and function of human experience.

It would be impossible to specify every recent movement of thought which points toward the reinstatement of the soul. That there are such movements there can be no doubt. Karel Capek has symbolized them in *R. U. R.*, that strange allegorical drama of modern life in which mechanical robots are transformed into souls by the birth of love.

But it is to psychology that we must turn if we are to discover the scientific foundations of the newer tendency. At first blush, the most hopelessly soulless movement seems to be Watsonian behaviorism. Nevertheless it is a whole-some revolt against the old associationism. For many decades scientific psychology had been dominated by a theory which tried to explain the mind as a sum of mental atoms, grains of mind-stuff. Behaviorism revolted against that view and insisted that the mind could be understood only by taking the organism as a whole in living response to the situation as a whole. With all its limitations, it sees mind as a kind of wholeness. In so far it is on the way to a soul. Further, however illogical he may be, the behaviorist is also an idealist, devoted to the improvement of the human race. He sees only one way to salvation, namely, his own, but he is sure of that. In other words, behaviorism embodies devotion to ideals.

A NEW SOUL-PRINCIPLE

Other developments in psychology point toward a new soul-principle. The movement known as *Gestalt*-psychology rejects the principles of behaviorism, but agrees with it in criticizing associationism. Consciousness is not to be understood in terms of its simple parts but only as made up of *Gestalten* or configurations. That is, the mind does not apprehend or respond to single elements in the situation, but to a whole. This view is supported by much experimental evidence collected by Koffka and Köhler and other members of the school. A possible inference from this view is that the mind as a whole is a *Gestalt*, a structure which cannot be understood by any addition of parts but only by apprehending its nature as a whole. Such a *Gestalt* would be very like a soul.

Even more plainly and explicitly does the so-called purposive psychology point in the same direction. William McDougall, its chief exponent, not only opposes the principle of mechanism as suitable for understanding the mind, substituting purpose as the explanatory principle, but also

avows definitely his belief in the soul. Purpose implies a purpose in mind.

Perhaps the most natural heir to the old soul-psychology is the self-psychology. The two are sometimes confused, much to the chagrin of self-psychologists. Yet it is perhaps not surprising that confusion occurs on account of the varying shades of interpretation among the self-psychologists. It is unfortunate that many persons do not seem to be aware how widely the self is recognized as a necessary foundation principle of psychology. Some seem to think that Miss Calkins is the only representative of the school. While she has done valiant work, it is provincial to overlook the contributions of such men as James Ward, Pringle-Pattison, William Stern, John Laird, Merz, Bowne, G. A. Wilson, G. A. Coe, J. S. Moore, and others. It is true that this is a view of mind more held by philosophical psychologists than by experimentalists. It seems to follow either that it is unscientific or that it is perhaps free from the prejudices of a too technical conception of psychology. I incline to the latter view. If philosophy means taking everything into account, it may be that a little more philosophy would not harm psychology. At any rate, we may sympathize with Meiklejohn, who is sick of those people who know their field but do not know what their field means for life. Self-psychology may help toward this larger meaning.

SOUL SUBSTANCE

It should not be forgotten that even the old soul-substance is still a live hypothesis among the new scholastics. They hold that the ultimate principle by which we feel, think, and will is a substantial subject. But such a new scholastic as Maher is much concerned to point out that the soul is neither essentially permanence nor a substratum. It is "a real unitary being which abides the same during all the varying modes of consciousness." It is hard to see what this abiding being is if it is not a substratum. Far simpler and more empirical is the view of self-psychology which finds all the soul there is in the fact that each conscious person is a unity of experience, a complex whole or a unitary spiritual system. But in any case the supposition that scientific psychologists or liberal protestants have nothing to learn from the wisdom of scholastic philosophy is unduly smug.

The belief that in human personality there is a principle at work obeying other laws than are revealed in lower orders of experience is also encouraged by the tendency of biological thought toward emergent evolution. The essential point in that popular conception is that in the process of evolution there are higher and higher levels, on which new characters arise which are more than recombinations of the old. Mind is thus not simply a more complex form of life, but is a new and higher sort of reality; and this uniqueness and irreducibility of mind are what belief in the soul has always meant to assert.

Likewise the great recent interest in theory of value is a return to a study of the significance of the spiritual life as a whole. We are far from having reached a satisfactory combination of naturalistic science with the imperative aspects of value experience. But the studies of Meinong and Ehrenfels, Bosanquet and Münsterberg, Urban and Sorley, Spaulding and Perry, and many others are explorations of

the higher life of the soul. Who cares for soul as substratum or entity compared with soul as achievement of values?

SPIRIT NOT MECHANISM

If we look at the situation abroad, there is much that is encouraging. Recent thought in Germany has been interpreted by such men as Windelband, Dilthey, Eucken, Rickert, Schweitzer, Scheler, Spranger, Stern, and others. These men all have been working on a philosophy of the spiritual life in which personality and value are the leading ideas. In France, thought is largely under the egis of personality as interpreted by such men as Renouvier, Hamelin, and Bergson, and more recently by Brunschvicg and Le Senne. These men refuse to explain spirit by mechanism. In Italy an idealistic view of mind is still in the ascendancy, as is evidenced by the familiar names of Croce and Gentile, Aliotta and Varisco. In England, besides those already mentioned, such men as Dean Inge, A. E. Taylor, C. C. J. Webb, and J. Y. Simpson defend the unique significance of personality. Even the English new realists are less hostile to the uniqueness of consciousness than are some of their American colleagues. General Smuts has used the principle of wholeness, or "holism," as a universal philosophical clew to reality, which assigns a highly important place to holism in mind.

In America the uniqueness of mind is coming to recognition in many ways. The idealists, whether absolutistic or pluralistic and personalistic, make it their foundation principle. This group includes thinkers so diverse as Miss Calkins, Hocking, Alexander, Carr, Tsanoff, Knudson, Flewelling, D. S. Robinson, and J. S. Moore. Among those who avow some sort of realism there is a similar recognition of the unique nature and organic wholeness of mind; it is necessary only to mention such names as W. H. Sheldon, D. C. Macintosh, J. E. Boodin, and notably A. N. Whitehead. Pragmatists also are moving in the same general direction. John Dewey's evaluation of mind is reflected in his ascending series of categories—the physical, the vital, the mental, and the social—each of which is higher, more inclusive, and more explanatory than the ones below it. H. N. Wieman is valiantly interpreting spiritual life in terms of real experience.

THE SOUL IN OUR TIME

I seem to have gone far from the soul into the field of general philosophy. But, after all, most of our particular ideas grow out of their intellectual setting. We may perhaps appreciate better the varying states of the intellectual barometer with regard to the soul if we take a bird's-eye view of recent intellectual history. From 1781 to 1831, from Kant's first Critique to the death of Hegel, was the period of idealism. Soul was in the saddle. 1831-1914 was the reductive period. On the whole, naturalistic science and philosophy were dominant. It was a reductive time because its tendency was to reduce all values, wholes, and complexes to simple elements. For it the universe consisted of bare electrons and protons or neutral entities which do nothing but combine and separate.

What shall we say of our own day? We may venture to call the period from 1914 on, despite its tragic beginning

in the world war, the period of creative reality. Whatever politics may be doing, thought is moving toward wholeness and organic principles. Nowhere is this movement better illustrated than in the recent development of the philosophy of A. N. Whitehead. Technically the outcome may be a transformed idealism or a transformed realism or a synthesis of the two; but at any rate it will be empirical. Yet it will be empiricism of a historically new kind, more persistent and "truly radical" than the reductive empiricisms of the past. It will see that the totality of personal unity and identity and the values which can exist alone in it are at least as unique and real as any parts and atoms can be, and as truly empirical.

The soul was almost killed by the smugly brilliant nineteenth century. Perhaps the more mature and perplexed twentieth century will find itself compelled to put together again the shattered world of ideals and of action and will find in it room for personal selves which will do what souls should do.

The Church in the Wildwood

By Beulah Weldon

ROUNDING a sudden curve in the road, you come upon the little church, but if dusk is upon the valley you may mistake it for a part of the woodland. Unpainted, its wood seasoned to a pleasant brown, with no warty vestibule nor pride of belfry, it might well have been the inspiration of the familiar hymn, though its "wildwood" be but a second growth of sycamore, beech and "bean-wood" trees. A graceful footlog over a modest creek is the means of approach to the two doorways which remind you on Sundays, if perchance you have forgotten during the week, that "male and female created he them."

I shall never forget my first sight of the quaint meeting-house. Having grown up with the sound of the elevated railroad in my ears, my suppressed desires for rural "scenes of my childhood" took form and shape. To go on sunny Sunday mornings to that little church and there to kneel with the simple country folk in an honest worship bare of formulæ and vested choirs, that indeed would be holy joy. But fearing that my new neighbors might think that I wanted to remake their service according to more stylish patterns, I stayed away from the church for the first six months. Then came the opportunity for which I longed, an invitation to help in the Sunday school.

That first Sunday morning as I sat within those white-washed walls, in the hard red-painted pew, and listened to the tuneful but untrained voices loitering through "There is sunshine in my soul today," my spirit, too, sang the old hymn. Here among these unlettered Anglo-Saxons, free from the hurry and fever of industrial centers, here at last was peace.

On the following Sunday I was invited to play the squeaky organ. The choice of hymns was left to me, the kindly minister saying that the mind of the preacher and mind of the organist were sure to be in spiritual harmony. As every Sunday I played the old hymns, I came to believe that the simple Christian virtues were to be found here where

the unmarried mother and the child, scorned in a more cultured group, were accepted with simple friendliness by those more fortunately circumstanced. The Sunday school superintendent, addicted to chewing tobacco, spat with the regularity of a metronome behind the organ and therefore over my shoulder and, after my complete immunity was assured, I minded it not in the least. His singing was so hearty and his tone so affectionate when in the midst of the service he would turn to his wife with "Lindy, you pray."

I.

As the months went by, the same few neighbors were in regular attendance. The Elmers and Mossers, the Fergusons, the Fresslers and the Urners. The congregation varied in size according to weather or incident of sickness but in personnel not at all. A more intimate knowledge of the community discovered a rift.

"'Tain't no use," said old Martin van Buren Wessell one day, "this yere church ain't what it was onct. I kin recollect when preacher Wykoff held a meetin' for sixteen weeks a-runnin'. He come every night not stoppin' fur rain nor nuthin'. One night it did rain powerful. The preacher, he ain't nigh so tall as me but when he come a-past my house, I hollered at him and made him to come and put on a pair of my pants. They was heaps longer'n his'n, but he didn't pay no count of them pants and my! his preachin' that night! You could just see your old mother a-standin' right before you and there wasn't a soul that didn't have to cry wonderful when we sung, 'If you love your mother meet her in the sky.' Them days is gone. That was before them devil Christians was in this yere part of the country."

"Devil Christians, Uncle Mart, what are they?"

"Why these yere folks what talks devil language and says its unknown tongues. They rolls on the floor and dances and carries on high and I wouldn't doubt that the Good Man will punish them proper one of these yere days. You-all ain't been in yere long enough yit to know the people round yere. There's the hull lot of Biglers—they all goes out the Pike a Saturday and Sunday—and the Gateses and the Norths and the Smiths. All their grandfathers helped build this church. Old Columbus Bigler, he give the land and Rockford North's grandpap, he give the lumber. All our folks was friends in them days. It makes me feel awful bad to see them insultin' the Lord like they are a-doin' now."

"But they will come back into this church some day?"

"It's hard to tell. I just couldn't say but we'd sure be glad to have them back into the true church agin. I don't rightly see how we kin git the new roof we need so bad without we git some more folks a-comin' reglar."

II.

After this conversation I saw a great deal of the "devil Christians." As the teacher of the one-room school I was often in their homes. One jaded mother worn with work in the strawberry patch, but with a light in her face, told how the house where she and her children had worked with little help from her drunken husband had been made into a home since "Pap had come under the power." I went to their meetings. They sang with the same joy as my neighbors who worshiped in the little church. Their belief

in the immediate "second coming" gave to their faces the expression of those who see coming joys through a doorway already half open.

A year went round and the meetings out on the pike dissolved for lack of funds. The converts in the neighborhood met therefore in their several homes. In the meantime membership in the little church had not increased by the addition of one new member. Sunday after Sunday all through the rough winter months smoke rose from the two little brick chimneys and the kindly superintendent was in his place by the organ. Every Sunday they prayed asking for blessing "on our neighbors and our neighbors' children" that every house "should become a house of prayer." Every Sunday and twice during the week their "neighbors and their neighbors' children" met and tried to make their homes "houses of prayer."

All these little log houses are small. Those who had withdrawn from the church could afford no meeting house. Six nights a week the little church stood empty. Why not, on week nights, open the door to the former members? Perhaps coming back on week days would some day bring them back on Sunday.

The superintendent smiled kindly at my earnestness but his tone was firm and cold.

"Never while I kin stop it, will this church be used to insult God."

But were not they all Christians and if they had erred would not a spirit of forgiveness lead them back?

"No devil preaching kin come into this church." The kindness had gone from his face now and in its place—a Spanish inquisitor, a puritan fanatic, a slayer of witches.

Another six months and the little church had become smaller by the removal of one family of nine to the other side of the mountain. Interest among the new sect, too, had lagged and the discord at home was mirrored in the dissensions in the schoolyard.

"Pap, he said you 'uns would all go to hell fur usin' that there devil sled. He made us sell ours since he got the Holy Ghost."

"We kin slide on sleds but the devil will git you for dancin' in meetin'."

Many and repeated visits finally discovered a willingness on the part of the backsliders to come again to the little church.

"We all'd like to come back but we just know they'd insult us. If they wouldn't say nuthin' to us we all would come back. Our meetin's ain't as good as they was."

Rejoicing I saw the superintendent and in turn all the congregation.

"Sure they can come back. We'll be right glad to see them. We won't jaw them nor nuthin' so long as they leave their wickedness at home."

III.

One bright morning when all nature was at peace, when the blue bells and hepaticas were announcing the spring, the two plain doors were opened into the house of God. As ten o'clock drew near, faces unseen within those walls for many months appeared at the door. During the first hymn the doors opened twice, thrice, and those who had been away so long came back. Old neighbors nodded smilingly to one an-

other. Men who had worked in the same hay field, but who had not worshiped together for many long months, sang from the same hymn book. Joy was in every face. The organ did not squeak; the preacher spoke not of hell but of heaven. In the silence between the last hymn and the benediction the song of the robins came in through the open windows. We sang, "God be with you till we meet again" and we felt he was there in spirit and in truth.

We rose to greet one another. The minister rose and said:

"One-minute. I feel called to say just one thing. I want to say that we have heard that you devil Christians were coming here to break up—"

"If it's devil Christians you're callin' us——"

I heard no more.

I put my fingers in my ears and ran.

B O O K S

Modified Orthodoxy

I Believe in God. By A. Maude Royden. Harper & Brothers, \$2.00.

CERTAIN IRRELEVANT considerations have given to Miss Royden and her present speaking tour through the United States a degree and a kind of publicity which she certainly could not have anticipated and which she does not need. Let us forget that and consider her and her message on their merits. There are few more eloquent or persuasive voices now to be heard in advocacy of the Christian view of life. Miss Royden modestly disclaims any expertness in the field of theology, and there is perhaps a sense in which this disclaimer is justified since it is evident that her main preoccupations are not with the systematization of religious truth into a completely and logically articulated program. But how does one get to be a theologian except by having some vivid experiences of religion for one's self, meditating fruitfully upon the meaning of these experiences and their relation to what others report of their experiences, and trying to relate these materials to the general course of thought by which men have tried to understand their world? It is clear enough that she has done all of these things. But her interest is not in creating a system, but in making religion appear credible and fruitful as both an explanation and a guide of life. The chief advantage of disclaiming expertness in theology is that one is thereby absolved from the obligation to profess to know all about God and his ways toward man. Miss Royden stresses the incompleteness of our knowledge; but that in itself is an element in a sound theology. In formulating our conceptions of God, for example, "we are right so long as we realize that our idea of him is inadequate; we are wrong when we dream that it is complete." On this basis we can freely say that God is personal, and the statement leaves us at liberty to find in him the values but not the limitations of human personality.

She states the fundamental principle of her belief almost incidentally in her chapter on Hell—in which she does not believe. "Putting it at the broadest and simplest, and including all that is doubtful in his teaching, the governing feature which has irradiated his faith to the world is the belief that God is love. All the rest, therefore, must be considered in the light of that teaching." It is the primacy of that principle which gives to her body of beliefs much of the unity that it has; that and the consideration that the things which are religiously useful may well be accepted as true. Her reconciliation of science and faith is rather simple; perhaps too simple to cover the whole ground. It is, in the main, in the fact that science is as credulous and as dependent upon unproved and unprovable assumptions as it thinks religion is, and that faith itself proceeds upon a pragmatic basis, utilizing observation and trial and error, and believing the things which experience shows to work.

Miss Royden is right in thinking that she will be criticized both for being too orthodox and for not being orthodox enough. Her position in the scale of orthodoxy may be judged from the fact that she believes in the bodily resurrection but not in the virgin birth; that she accepts the incarnation as a unique event, but balks at the expression "the deity of Jesus" as too metaphysical and as affording too little recognition of the humanity of Jesus, preferring rather to say that "Christ was the embodiment of love, the incarnation of God, who is love"; that she believes in the fall of man, in the sense that man has gotten on the wrong road, but also in the rise of man with an evolutionary coloring; that she believes in miracles in general, with the understanding that this does not imply that any natural law is broken, but holds that any particular miracle must be considered on its merits according to the evidence. She finds no difficulty in believing that "our Lord's spiritual power over the material of his body" was so great that "he transmuted the very flesh and blood into a spiritual body." This, I must admit, seems to me an evocative use of words without a rigorous demand for the assignment of exact meanings to them. A good deal more needs to be said about the "transmuting" of flesh and blood into a spiritual substance which is visible and tangible like physical substance, unless it is intended frankly as a substitution of poetic license for theological definition. If it is, I am for it.

All of this, however, gives no adequate impression of the religious warmth and fervor of her treatment, though I hope it does convey some suggestion of the spirit of sweet reasonableness which pervades it. It is a book which will both quicken thought and strengthen faith. It is especially interesting to read it in connection with the left-wing "Religion without Revelation" by Prof. Julian Huxley, and Father Knox's "The Belief of Catholics," both of which appear in the same series.

WINFRED ERNEST GARRISON.

Books in Brief

IT MAY BE plausibly argued that no other period of human history has ever been pictured so vividly and completely, with reference to the things which make up the actual warp and woof of the thoughts and experiences of ordinary people, as the last half century is delineated by Mark Sullivan in *OUR TIMES, AMERICA FINDING HERSELF* (Scribner's, \$5.00). This is the second part of a work which professes to treat of the years from 1900 to 1925, but it goes much farther back and includes some things that the middle-aged men of today heard about from their fathers and other things that stir their memories of early boyhood. There have been plenty of histories of the American people and of the English people, but never before a book that was so truly the history of any people. Noth-

ing is too lowly or trivial for inclusion if it constitutes a part of the picture of the manners, thoughts, and habits of our times: popular poetry, spelling books, amusements, styles in elocution, clothes, humor and penmanship, songs, books, plays, bicycles, automobiles and aviation. No such survey, of course, can possibly be complete. I wonder at the omission of the Alger books as an influence upon youth, and the Rogers groups as a landmark in American esthetics. (The Rogers groups looked as though they were carved out of brown soap, but Lorado Taft gives them an honorable chapter in his *History of American Sculpture*.) And how can one fully appreciate the ubiquity of the smart aleck and the importance of his role in American social life without knowing that the inventor of the "chestnut bell" reaped a quick profit of sixty thousand dollars from the popularity of that banal device in or about the year 1886? Mr. Sullivan does not omit the more dignified materials of history, such as the rise of trusts and the busting of the same, and over the greater part of the period to which his book is explicitly devoted broods the colossal figure of Roosevelt.

The most powerful novel of my recent reading is *A YANKEE PASSIONAL* by Samuel Ornitz (Boni & Liveright, \$2.50.) Not the nicest but the greatest. The style is that of Dreiser, but better. A young idealist, who becomes a Catholic in a bitterly protestant New England community, goes to New York, falls in love and into sin, works out the redemption of his own character by the combined influence of Catholic mysticism and social enthusiasm, and is at last frustrated by the hierarchy and murdered by its enemies. There is a group of extraordinary characters, amazing in their heights and depths but perfectly convincing in spite of all their inconsistencies, and a wealth of incidents, lurid, lewd, lovely, told in words that keep the reader in a tingle of surprise. A terrific, chaotic, epic novel.

Charles Rann Kennedy's *PLAYS FOR THREE PLAYERS* (University of Chicago Press, \$2.50) includes "The Chastening," a play for parents, pastors and masters, which deals with the boy Jesus; "The Admiral," a play for adventurers, built about the career of Columbus; and "The Salutation," a play for lovers, in which the characters are Dante, Beatrice, and Francesca da Rimini. Kennedy has supreme skill in his special field. Each of these plays has that same quality of subtlety and veiled suggestion that marked "The Servant in the House."

For a pocket companion to take with you on a long trail, or a book to keep within arm's reach at whatever rustic retreat you may be lucky enough to have, there is nothing better than *THE NATURE LOVER'S KNAPSACK*, an anthology of poems for lovers of the open road, compiled by Edwin Osgood Grover (Crowell, \$2.50). Here are songs of the highway and trail, of trees, winds and sky, of stream and sea. The editor bears the pleasing title of "professor of books" at Rollins college in Florida.

Perhaps I ought not to inform the readers of the existence of such a book as Wayne Gard's *BOOK REVIEWING* (Knopf, \$2.00). They might read it and become more critical of book reviews than they already are. But if any are determined to read a book about book reviewing, this is the book to read. They will learn, among other things, that there is no standardized type of perfect book review, and that the author hopes that "reviews will not become as stereotyped as the average American short story of today." The only piece of gross ignorance that I notice in the book is the fact that, while the author knows that *The Christian Century* publishes reviews and lists it accordingly, he does not know that I am its literary editor. On most other matters with reference to book reviewing he is well informed and his judgments are sound.

A book of good counsel for the married and the about-to-be-married is *WHOLESOME MARRIAGE*, by Ernest R. Groves and Gladys H. Groves (Houghton, Mifflin, \$2.00). Those who want an antidote to current heresies in this field will find it here. It is written in fine spirit and contains much good sense.

THE CONQUEST OF DISEASE, by Thurman B. Rice (Macmillan, \$4.50), tells in language which the layman can understand what has been achieved by modern medicine in the treatment and prevention of a dozen of the most serious diseases which afflict the human family. It is no exaggeration to call it "the romance of modern medicine."

Three novels: Sabatini's *THE TAVERN KNIGHT* (Houghton, Mifflin Co., \$2.50) is republished in new collected edition. The author is not very proud of it and there is no reason why he should be. Still, it is a good, smashing, slashing romance of the sword and cape variety. And if it was not originally written for the screen, it reads as though it had been, which is to say that the plot is vivid and the style negligible. *SUN AND MOON*, by Vincent H. Gowen (Little, Brown & Co., \$2.50) is a story of an Englishman in China who went Chinese, married a Chinese wife—several of them in fact—and endeavored to keep his children from any contact with western civilization. The author knows his China well, but does not present an attractive picture of it. *THE LOST ADVENTURER*, by Walter Gilkyson (Scribner's, \$2.00), is a well told story, except that it breaks in two in the middle. The first half has to do with a Pennsylvania town, the second with a Spanish revolution. In both, Rann McCloud, who was a born champion of lost causes, is a heroic but tragic figure. Mr. Gilkyson's power of description is extraordinary and his style has distinction.

TEWA FIRELIGHT TALES brings to American boy and girl readers twenty-seven stories told to Miss Ahlee James by adult Tewa Indians of the pueblo of San Ildefonso. Here is genuine Indian folklore. (Longmans, \$2.50.)

W. E. G.

The Struggles of an Egotist

The Great Bear, by Lester Cohen. Boni & Liveright, \$2.50.

TO THE READER of Mr. Frank Norris and Mr. Dreiser, Lester Cohen's "The Great Bear" brings but little, and gives no fresh fillip to his thinking. The former has told the epic of the wheat and of the "pit" in more detail and with greater power; the latter has drawn the portrait of the human steam-roller (would-be Nietzschean superman) more deftly and with keener insight. So far as I know, no one has ever analyzed an egotist more searchingly than did George Meredith. Mr. Cohen depicts the egotist struggling between love and business.

Here we have a rather threadbare plot woven against a naturalistic background. The actions of most of the characters seem to illustrate a theory of animal behavior. Their reactions are physiological rather than psychological. Father Dion is an exception.

The story concerns itself with Thane Pardway, who "takes what he wants." He receives as his ward the daughter of a former associate, arouses the animal in her, overwhelms her, seduces her, begins to love her, gives her up. He "bears" the market—thence the title—boozes, wenches, expands and finally deflates. He is too grotesque to appeal to our sympathy. There may be a certain incipient heroism in his character, but it doesn't develop. "When they made me, see—they bust the mold!" he rumbles; and it is just as well. The germ of human potentiality in Thane sprouts but little; the beast and tiger refuse to die.

The business conflict which shares the sex conflict in Thane's

ego centers in the Chicago board of trade in the mid-eighties, a time when Mayor Thompson had not yet gone forth to wield Samson's weapon and preserve our Americanism ninety-nine and forty-four hundred per cent pure. The picture of the wild excitement on the stock market is not void of interest.

The novel as a whole has passages of insight and clever

phrasing, though I seem to feel a striving for effect. This is especially true of the chapter headings, which savor of old-fashioned melodrama.

The promise of "Sweepings," in my opinion, is not quite fulfilled.

LEE E. CANNON.

CORRESPONDENCE

Major Moton's Annual Letter

EDITOR THE CHRISTIAN CENTURY:

SIR: I send you the following concerning lynchings for the past year as compiled by Tuskegee institute in the department of records and research. I find there were 16 persons lynched in 1927. This is 14 less than the number 30 for 1926, 1 less than the number 17 for 1925, the same number 16 as for 1924 and 17 less than the number 33 for 1923. Twelve of the persons lynched were taken from the hands of the law, 6 from jails and 6 from officers of the law outside of jails; four of the persons were burned to death, 2 were put to death and then their bodies burned.

There were 42 instances in which officers of the law prevented lynchings. Eight of these were in northern states and 34 in southern states. In 24 of the cases the prisoners were removed or the guards augmented or other precautions taken. In 18 other instances, armed force was used to repel the would-be lynchers. Sixty-eight persons, 15 white and 53 Negroes were thus saved from death at the hands of mobs.

All of the persons lynched were Negroes. The offenses charged were: murder, 7; attempted murder, 2; rape, 2; attempted rape, 3; improper conduct, 1; charge not reported, 1.

The states in which lynchings occurred and the number in each state are as follows: Arkansas, 3; Kentucky, 1; Louisiana, 1; Mississippi, 7; Missouri, 1; Tennessee, 2; Texas, 1.

Tuskegee, Ala.

R. R. MOTON.

How to Make Chicago Hum

EDITOR THE CHRISTIAN CENTURY:

SIR: Please allow me to commend most heartily your editorial on "Are We Culturally Bankrupt?" This predominance of the physical is rooting out cultural reality in our colleges and universities. Chicago can make no stronger addition to her gangster population than to "pull off" a national "fair" on the sporting idea.

Conway, Ark.

J. M. WORKMAN.

"Now It Can Be Done"

EDITOR THE CHRISTIAN CENTURY:

SIR: Walpole, Mass., ushered in the new year by celebrating the uniting of three of its five churches. If it can be done in one town, it can be done in any and every town. Methodists, Unitarians and Congregationalists have come together as the "United Church in Walpole." It is not a federation. It is a union. In Walpole, it happened that the Congregational church was twice as large as the other two put together. So the Methodists and the Unitarians, putting Christianity before denominationalism, were happy to give up their denominational affiliations. The Congregationalists, while not giving up their denominational standing, gave up their name, and, by their friendly spirit, are making it easy and attractive for the others to worship God and serve their fellowmen in their new fellowship. The union was accomplished by the three churches making an "Agreement of Association" by which a new corporation was formed with a new name, new by-laws, a new statement of faith. The properties of all three churches were transferred to the new corporation. "How did you ever do it?" is the question that has come in to Walpole from churches near and far. The

answer is, "Where there is a will to union, every obstacle can be overcome."

The authorship of the new "Statement of Faith" agreed upon by the constituent members of the United church in Walpole is Unitarian and Congregational and is as follows: "In the love of truth and the spirit of Jesus Christ, we unite for the worship of God and the service of man; and as the Lord's free people we agree to walk together in all his ways made known or to be made known unto us." All covenant members before admission shall assent to this "Bond of Fellowship." The dates of organization of the three former churches are as follows: First Parish Unitarian church, 1725; Walpole Congregational church, 1826; Methodist Episcopal church, 1874. Imagine how happy the people of Walpole were to hear Dr. Cadman, over the radio on Sunday afternoon, January 1, instance the union in Walpole as the beginning of a world-wide movement for Christian unity.

Walpole, Mass.

RODERICK MACLEOD.

Dr. Fosdick and Pacifism

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Fosdick's forthright statement of his intention not to support another war is encouraging and fine. But his understanding of conscientious objection, it seems to me, is still confused and somewhat out of date. "While this attitude," he says, "is important to the individual—may at any time become very unpleasantly important—it is not highly significant to the question of war as a whole. Refusing even to pay his poll tax because of the Mexican war, as Henry D. Thoreau once did, is not a very impressive act. Wars will not be stopped by individual conscientious objectors. . . . The towering necessity, therefore, is not first of all individual pacifism, overemphasis on which may well prove a red herring across the real trail. The towering necessity is the creation of substitutes for war." Given such an individualistic view of pacifism, Dr. Fosdick is absolutely right. But what basis is there for such a view? Some basis, certainly; for many of the objectors who suffered imprisonment or detention in this country during the world war looked upon their position merely as a necessary personal witness to their faith.

But this was far from true of the 4,000 objectors in this country as a whole, and still less true of the much greater number in England. Now, in these and many other countries, there is growing up a movement of considerable proportions animated by the desire, not simply to keep faith with literalistic tenets—though with a few that is an important element—but to make a direct contribution to the prevention of war—the next if possible, but if not, to war's ultimate abolition.

Need it be so readily assumed that pacifism cannot grow to formidable proportions? You don't have to win everybody; no government will go to war in the face of an implacable opposition on the part of a vigorous and fairly numerous minority, braced for propaganda and for punishment. No exact percentage, of course, can be predicated for any given case. It is unreasonable, however, to apply to pacifism a precise test not applied to other attempts at stopping war. The league, stretching all points to give it its fairest aspect, is still immature and by no means a sure-fire war preventive—as Dr. Fosdick recognizes. The world court is far from being a trustworthy guarantor of peace, and makes no claim as such. Outlawry, even were it an accomplished fact instead of an extremely promising program,

could never positively guarantee obedience, and it has a long, long journey yet to go toward realization. You can start in to combat the economic causes of war, and your headway will never be so rapid but that other economic causes will spring up in your tracks. Nations could totally disarm, and in this scientific modern age again arm to the teeth in an appallingly brief period. Yet those who believe in these methods at all do not dismiss them or any other political, economic, juridical, or legalistic methods as "red herrings" merely because they are as yet still undeveloped. Nor, for that matter, because they are as yet unsupported by a majority; in all probability, the absolute majority of this or any other population knows or thinks about them not at all. Such growth as they may have in the popular mind is dependent upon the zeal with which people who believe in them work day and night to attract public support and place the weight of it behind them. If Dr. Fosdick and others of his courage and ability will handle war resistance not as a side issue but as an indispensable part of the whole peace effort, numerical strength will be achieved that much the faster. It would in time be possible to play a trump card though the war makers should have taken all the tricks but one.

This is not simply speculation. Mass war refusal and non-cooperation have won their victories; though, like the accomplishments of arbitration, conciliation, and judicial settlement, these have thus far been minor. Brevity will not permit me to review them here; but any interested readers are referred to Clarence Marsh Case's scholarly work "Non-Violent Coercion," and a booklet on "Non-Cooperation in Other Lands," brought out in India, by A. Fenner Brockway, secretary of the British No More War movement, 11 Doughty Street, W. C. 1, London.

In twenty countries at the present time the various groups affiliated with the War Resisters' International (11 Abbey Road, Enfield, Middlesex, England) unite in spirit many thousands of pacifists in uncompromising refusal of war service. Gandhi in India, whatever may be one's opinion about his complete program of non-violent non-cooperation, has demonstrated—as he did long since in turbulent South Africa—the possibility of organizing large numbers of people behind such a program and carrying it out, for so difficult a task, with a remarkable degree of success. A while ago, when pacifists used Gandhi as an illustration, the retort was, "That is oriental; it could never be done in an Anglo-Saxon civilization." Since then, however, Mr. Ar-

thur Ponsonby in England has presented the prime minister with over 128,000 signatures, solicited with almost no organization, to a letter directly refusing war service in another conflict—the smoke which shows how warmly burns the inner fire. In Germany, thousands are signing a similar declaration.

At its Margate conference, the British labor party passed unanimously an extremely drastic declaration of war resistance; and let the justifiable skeptic temper his mood with reflection upon the fact that once at least since the armistice energetic opposition on the part of British labor has stopped a war with Russia. One after another a truly astonishing variety of organized groups in different parts of Europe, including ministerial and church bodies, have thus served notice on their governments.

All this is not negative, not merely obstructionist. Were it that, the war resistance program could never have won such people to it as it has. It is a bona fide method for the prevention and abolition of war.

The one true substitute for war is peace. There is no single method to obtain it. But if organized mass conscientious objection is not yet strong enough to do away with war, the same is true of all the other means. If it is weak because you cannot be sure of human steadfastness, the same is true—leaving out the use of war to choke war off or chasten warriors—of all the other methods.

War has cursed the world for ages, and it still is going on. I admire the audacity of those who fancy it can be eliminated by any method whatsoever in time to prevent another conflict, so long as there is not a strong, unshakable body of resistance to it even as a "last resort." Yet, if we have another war, says Dr. Fosdick, "precisely how many conscientious objectors there are does not matter much. Civilization will go to pieces anyway."

But it does matter, very much indeed, how many conscientious objectors there are before the war starts to break out. The answer to that equation depends in part at least upon those who believe in non-support of war: whether they conceive of it in negative or positive terms; and whether they feed the cause with whole-hearted encouragement or seek to nourish it on crumbs.

New York City.

DEVERE ALLEN.

Gandhi the Idolator

EDITOR THE CHRISTIAN CENTURY:

SIR: In regard to your article, "Stoning the Prophets," in your issue of Sept. 15, 1927, will you kindly read the article by Bishop B. T. Badley in the Christian Advocate of New York for Sept. 29, 1927, dealing with the position of Gandhi in reference to Christianity. You will see that Gandhi is an idolator and countenances the practices of Hinduism.

Ootacamund, South India.

MRS. M. B. DUNNING.

Two Telegrams

EDITOR THE CHRISTIAN CENTURY:

SIR: I am utterly amazed at the article by Mr. Marble on the Colorado strike, believing its implications as false as his statement that I fear to give approval to Mr. Heist. Actually, I use Heist's loyalty to me to gain the confidence of the miners when I am going into a new field, for he has better standing than I have. The whole spirit of the strike is misinterpreted in this article. The ministers of Greeley and Colorado Springs approve the fine spirit of the strikers; why should The Christian Century picture them as bitter and money mad?

Denver, Colo.

FRANK L. PALMER,

Former editor, Colorado Labor Advocate.

EDITOR THE CHRISTIAN CENTURY:

SIR: The statement concerning the striking miners' suspicions of Heist is entirely incorrect. He has renewed the confidence of hundreds in the church. Who is Marble?

Walsenburg, Colo.

TOM CONNORS,

Secretary State Executive Committee.

Contributors to This Issue

CHARLES EDWARD JEFFERSON, minister of the Broadway Tabernacle, New York city; author, "The Character of Jesus," "The Character of Paul," etc., etc. This article by Dr. Jefferson is the first in the series on "Why I Have Found Life Worth Living" to be contributed to The Christian Century during 1928 by leaders in many fields of human activity.

EDGAR SHEFFIELD BRIGHTMAN, professor of philosophy in the graduate school of Boston university; author of "An Introduction to Philosophy," "Religious Values," etc. Prof. Brightman occupies the chair made famous by the late Borden P. Bowne.

BEULAH WELDON, New York city; formerly a teacher in the southern highlands; Harmon prize winner, 1927.

LEE E. CANNON, professor of modern languages, Hiram college, Hiram, Ohio.

WILLIAM WATKINS REID, member of the staff of the Methodist board of foreign missions, New York city.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dr. G. H. Morrison Celebrates 25th Anniversary in Glasgow

Dr. George H. Morrison has recently celebrated the 25th anniversary of his coming to his pastorate in Glasgow, Scotland. During these 25 years he has welcomed 2,877 members into the congregation. On the recent anniversary occasion Dr. Morrison was presented with a check for \$2500.

Episcopalians Honor Bishop Griswold

Rev. Sheldon Munson Griswold, suffragan bishop of the Chicago diocese, was the chief figure in a triple celebration held Jan. 7 and 8. Jan. 8 marked the 11th anniversary of his installation as suffragan bishop, the 25th anniversary of his consecration as bishop and was also his 67th birthday.

Harmon Foundation Makes Annual Awards to Negroes

A few days ago awards under the Harmon foundation were made to 16 Negroes who distinguished themselves in this country last year by contributions to letters, art, social service, religious, educational and business activities. The awards were made by the commission on church and race betterment of the federal council. The first award in literature was won by James Weldon Johnson for his book of poems, "God's Trombones." In science the first award went to James A. Parson, a metallurgist, for research and discoveries in his special field. Conspicuous work in education, newspaper editing and organization of religious and social centers on modern lines was honored by awards. The showing on the part of the Negro race was declared to be most impressive by the judges on whose decisions the awards were made.

Eureka, Ill., Professor Goes to Australia As Pastor

Prof. George E. Moore has resigned as head of the religious education department at Eureka college, Disciples school at Eureka, Ill., to accept a position as minister of the downtown Christian church, Melbourne, Australia, at a salary of \$10,000 a year.

Miss Royden to Speak in Chicago Feb. 19

It is announced that Miss Maude Royden will speak in Chicago, at Orchestra hall, Sunday afternoon, Feb. 19, under the auspices of the Chicago Y. W. C. A., her subject being "Old Truths and the Younger Generation."

Another Skyscraper Church For New York City

A 16-story apartment building, with a church auditorium on the ground floor, will be erected by Second Presbyterian church, New York city, on the site of its present edifice in Central park west.

Churches Overemphasize Business, Charges Woman Executive

Churches today are losing the interest of business leaders, and a chief reason is that they have overemphasized business and have forced their ministers to become

money-raisers and organizers at the sacrifice of spiritual leadership. This is the charge made by Eugenia Wallace, woman executive of one of the largest New York financial houses, who also is a well

known sociologist. Miss Wallace, writing in the January issue of the Century magazine, admits that most business and professional women of her wide acquaintance go to church very irregularly or

British Table Talk

London, January 3.

THERE WERE in this island villagers who were marooned last week by the heavy drifts of snow. In some cases parcels of food were dropped from the skies by airplanes. Travelers were held up as they were in the coaching-days of Mr.

We Pickwick. For one or two days I improvise St. Albans, no mean city, was shut off by road from the world.

But where were our snow-ploughs, my readers inquire. The answer is clear; seeing that we need them once perhaps in twenty years, we allow them to go out of commission. (I believe Kent had one!) But our climate is such that we are not bad at improvising. It is amazing how toboggans and skates appear from nowhere and how we can even deal with snowdrifts after the first shock of surprise is over. And just when the thaw begins, we are beginning to enjoy the strange conditions. The thaw has brought serious floods and once more we have to improvise a service of relief for the water-bound. But my Alaskan readers will say, What do they know about snow? and my Mississippi readers will add with a touch of sadness, What do they know about floods?

The Honors List

To the list of New Year's honors some notes may be appended. Sir Frederick Lugard has been made a peer. If public service of a high and honorable character is to be rewarded, Sir Frederick has won this distinction. Among the proconsuls of our nation in Africa, in Uganda and Nigeria and elsewhere, he has played a great part. In his writings and in his public speech he has always been on the side of a just and liberal policy towards the Africans. He has been, moreover, a sympathetic friend to Christian missions. . . . Mr. James Gomer Berry, who has been made a baronet, is one of the two brothers whose rapid rise to power in journalism has been one of the romances of these days. They came to London not many years ago and started operations with a small paper, the Advertising World. Their first great adventure was the purchase of the Sunday Times, which has now become a most valuable and distinguished paper. From that time they have taken one enterprise after another into their charge. The last surprise which they have sprung upon the world is the purchase of the Daily Telegraph. Sir James Gomer Berry has shown himself an enthusiastic friend of many public causes, and particularly of the Children's hospital in central London. . . . Music is honored by the addition of K. C. V. O. to the name of Sir Edward Elgar, who has already the highest of all distinctions his country can give—the O. M. (Order of Merit). Mr. Edward German is now Sir Edward; the work for which he is best known—cheerful and pleasant music—was

written many years ago, but it is still given frequently on the radio—"Merry England" and the dance music to "Henry VIII." . . . Among those who receive the Kaisar-i-Hind medal for service in India is the name of the Rev. John Newcomb, American Baptist missionary, Madras. Among those who receive knighthoods in India there is the name of Dr. William James Wanless of the American Presbyterian mission hospital, Miraj, Bombay. This is an honor rarely given to those engaged in mission service; I think that the only other who has received it was also an American missionary.

The New Year's Messages

There is a sober tone in the reviews of 1927 and in the exhortations of our public men which are given to us as we face 1928. The archbishop of Canterbury in a carefully phrased and balanced address tried to appraise the varied traditions which meet in the Anglican church. The evangelical movement gave to us "a spirit of personal loyalty to our living Lord which brought new strength and earnestness into half the homes of England." The Oxford movement gave us a revival of the "devotional spirit and the thoughtful reverence for the church of earlier days." It is the claim of the archbishop that the revised prayer book does justice to both these varieties of experience and of worship, traditionally found in the Church of England. The bishop of Liverpool deplores the fact that the bishops will not be free to do their proper work. His words are worth quoting: "Who can doubt from our experience of the last few years that a new light is dawning in which at last we are beginning to see how we can meet the needs of those to whom we are sent; of our young people, now bewildered, and often repelled as they hesitate because they cannot find in us the love and the joy, the peace and the power, which are the ultimate tests of our profession; of men and women of good will, who stand aside from us because it seems to them that we are interested less in God than in preventing some method of approach to him; of the non-Christian world, ready as never before for a revelation of the God after whom many of them are feeling, if only it comes from those who see him great enough? We had hoped that the bishops, released from the distractions of this strife, would in 1928 have been free to give themselves together to real spiritual leadership." The bishop of Birmingham, on the other hand, is glad that the revised prayer book was rejected; he wants a thorough revision from an entirely different standpoint. Like the bishop of Liverpool he sees a new life breaking forth in this country: "England seems to be shaping anew its religious convictions. The work is being done less by professional ecclesiastics than by a few scholars.

(Continued on next page.)

not at all, and that the situation is more marked among the men. The explanation, she believes, is that the spiritual inspiration of the church is lacking because the modern minister has no time to seek it. "If only its spiritual head could be rid of money preoccupations and control, and could stand out free," her Century article concludes, "the church would begin at once to regain its vitality. Is it any wonder that the drawing apart and the meditation that Jesus considered so necessary for himself and enjoined upon those who would follow, has small place in their lives? Is it any wonder they have so little that is new and inspiring to give that busy men and women conclude that going to church seems hardly worth the sacrifice of their precious Sundays?"

McAlester, Okla., Will Invest In Church Property

The city of McAlester, Okla., has arranged to invest a portion of its sinking fund in church property at a reduced interest rate. The churches are enabled to borrow up to 35 per cent of the appraised value of their land and buildings with 6 per cent interest instead of 8 per cent. Churches of a number of denominations

have already availed themselves of this opportunity. It is said that the city commissioners approve the idea on the ground that "the building of churches improves the appearance of the city and emphasizes the value placed on religious work and education." The mayor of McAlester declared that "churches and schools are the best barometers of the city's progress and indicate very accurately the value of investments generally. Churches are the very foundation of society and should be given every reasonable financial encouragement."

Knights of Columbus Will Celebrate

A banquet commemorating the 46th anniversary of the founding of the Knights of Columbus will be held in New Haven, Conn., Feb. 6, under the auspices of San Salvador council, No. 1, of that city. Only four of the original eleven who formed the first council are still living. The order now has over 750,000 members, San Salvador council having a membership of 1350.

New York Church to Have \$325,000 Clubhouse

Calvary Episcopal church, New York city, which has planned to build "the first church club-house in America," received \$80,000 of the \$325,000 required for that purpose as a Christmas offering.

Wilmette, Ill., Methodists Will Build

Rev. Horace G. Smith is pastor of Wilmette, Chicago, Methodist church, the leaders of which have made final arrangements to erect a new church building and community house at a cost of \$350,000.

Noted Greek to Seek American Aid for Greek Y

Two distinguished Greeks will visit this country early in February and will probably speak in Boston, New York, Chicago and Detroit. They are coming in the interest of the Hellenic national Y. M. C. A. and especially the new Y "Temple of Youth" to be erected in Athens. While here they will be the guests of the North American committee of friendship and cooperation with Greece, which is leading the campaign in this country for \$1,000,000 to erect the building. The men are his eminence Athanagoras, metropolitan of Corfu, the youngest archbishop of the Greek Orthodox church, and Commodore Constantine Melas, commandant of the Greek naval academy at Athens and the commander of the Greek fleet which captured the Aegean Islands from the Turks in the Balkan wars.

Dean Inge and Dr. Fosdick Back Birth Control

It is reported that Dean Inge, in St. Paul's cathedral, London, and Dr. H. E. Fosdick, in Park Avenue Baptist church, New York, have come out strongly for birth control. "The facts are clear," said Dr. Fosdick, "that we should take the shackles off the physicians and let them tell the nation that there is no hope for the solution of the population problem except in the scientific control of the birth rate. You can not trust God to bring everything off all right if you let the earth's population double every sixty

years. If we do sow that we will reap starvation, unemployment and physical and moral decay."

London's Catholic Cathedral Costs Million and a Half

More than \$1,610,000 has been spent on London's Westminster Catholic cathedral to date, and the work is not nearly completed. According to a statement just published, \$65,000 was spent during the past year. The work of building the cathedral was begun in 1895 and has been going on steadily ever since.

Enrolment in Episcopal Seminaries

The largest attendance in any Episcopal theological seminary this year is 141, at General theological seminary. Virginia has 77, Nashotah 74, DuBose 54 and Cambridge 52. Other schools have from 8 to 33 in attendance.

New Council of Chicago Church Federation to Meet

Dr. John M. Moore, of New York, one of the general secretaries of the federal council, will be the chief speaker at a meeting of the new council of the Chicago church federation on the evening of Jan. 27 at the Chicago temple. The meeting is open to the public. Dr. John R. Nichols, president, will have charge. Dr. Moore's topic will be "Federation and Beyond."

Presbyterians Plan Large Mission Gifts

The budget and finance committee of the Presbyterian church in the U. S. A. has authorized an expenditure of twelve million for benevolences, this year, as against ten million expended last year. The new budget will be apportioned as follows: Foreign missions, \$3,066,360; women's foreign missions, \$1,354,000; national missions, \$3,949,100; women's national missions, \$1,354,000; Christian education, \$1,537,826; ministerial relief, \$650,440; American Bible society, \$69,690; federal council of churches, \$18,584.

Disciples of Christ Hold Congresses

The 27th annual congress of the Disciples of Christ will be held in three separate sessions: Indianapolis, Ind., Jan. 31 to Feb. 1; Youngstown, O., Feb. 13, 14; Dallas, Tex., Feb. 23, 24. The topics for discussion are Christian unity and world peace. The session at Indianapolis will be held at Central Christian church, the program including addresses by the president of the congress, Rev. W. F. Rothenburger; Alva W. Taylor, Charles T. Paul, Robert E. Lewis, Charles Clayton Morrison, Rev. Albert W. Palmer and others.

225th Anniversary for Chester, Pa., Church

Old St. Paul's church, Episcopal, at Chester, Pa., is commemorating the 225th anniversary of its founding Jan. 22-29. It is expected to complete an endowment fund of \$100,000 as a thank offering. Rev. Francis M. Taitt is the rector at St. Paul's.

Berkeley Divinity School Purchases New Haven Site

The Berkeley divinity school, Episcopal institution, located for 75 years at Mid-

BRITISH TABLE TALK

(Concluded from previous page.)

They combine with men of science, social reformers, and serious journalists to give us a new understanding of the teaching of Jesus. The outcome of this movement will be of vital importance; and I see in it nothing of which we need be afraid. The Spirit of God is not confined to ancient institutions, and the prophet whom God inspires has usually been a layman and not a priest."

M. Briand and the Outlawry of War

In a very significant interview published in the Sunday Times, M. Briand said many things worthy to be noted and filed. He was sure that M. Mussolini and he would arrive at an accord. There might very well be a Balkan Locarno. One of the things on which he was counting in 1928 was the conclusion of a Franco-American pact which incidentally might be extended to other countries declaring war outlawed. The interview proceeds: "War outlawed? Then what do you think, M. le Président, of the theories according to which war is a necessity, demanded by nature in order to destroy from time to time several millions of human lives which constitute, it is suggested, a superfluity, a hindrance to the harmony of the universe?" "Stupid and barbarous theories," replied M. Briand. "It amounts to making a system of catastrophe. When there are too many human beings at any place, nature herself sees to their disappearance without seeking the aid of other human beings. Epidemics, earthquakes, cataclysms of various sorts are quite sufficient." "And the theory that war is indispensable to national art, to the stimulation of commerce, industry, and finance?" I queried. "Equally absurd," was the reply. "Generally, war leads, on the contrary, to misery, revolution, bolshevism; that is virtually the rule."

EDWARD SHILLITO.

dietown, Conn., has purchased a site in the center of New Haven in close proximity to Yale. It is stated that the school will move next September, making temporary use of the buildings standing on the purchased lots. Eventually the Berkeley group of buildings will include a library and lecture hall, dormitory, refectory, chapel, deanery and other buildings.

Christian Century Poet Wins Forum Poetry Prize

The thousands of readers who enjoy the poetry department of The Christian Century will be interested in the news that one of our favorite contributors, Miss Molly Anderson Haley, of New York, won the 1927 poetry prize offered by the Forum. Miss Haley's contribution is a translation of Paul Claudel's poem entitled "L'Enfant Jesus de Prague."

Disciples Missionary to India Drowned

Rev. C. H. Thomson, Disciples missionary to India, was drowned at Hattia, India, Dec. 24, according to a cablegram received by the United Christian missionary society. Mr. Thomson had been on this field for 12 years. He was a native of Iowa.

Cincinnati Presbyterians Plan Million Dollar Extension Program

Following a survey and report by Rev. W. P. Shriver, director of city work for the board of national missions, the presbytery of Cincinnati has appointed a committee to present a comprehensive plan for church extension. Within five years, 17 churches of the presbytery have expended a total of \$960,000 on buildings. Six other churches have plans, calling for a total of \$670,000, and still another six will soon need \$275,000 to meet their building needs.

Forbid Atheist Campaign In Capital City

The Catholic Citizen reports that attempts by the association for the advancement of atheism to conduct a membership campaign in the Washington, D. C., public schools will be resisted, according to word from superintendent of schools Frank Ballou. Dr. Ballou further said he was inclined to believe the plan "was conceived with no intention of execution, but rather with a view to obtaining publicity for members."

Fleischmann Gives \$25,000 To Catholic Sisterhood

Max Fleischmann, yeast king of Cincinnati, has presented a gift of \$25,000 to the Sisters of St. Francis, to relieve the burden of debt on the Sisters' home located at Santa Barbara, Cal.

Disciples Plan National Church for Washington

The Disciples of Christ have pledged \$700,000 of the \$1,700,000 needed to erect a National City Christian church in Washington, D. C.

A Conference on the Relations Of Religion and Science

Jews, Catholics and Protestants, represented by 1,000 national leaders from various parts of the United States, are to mobilize united forces in a movement to settle differences between religion and sci-

ence, through a four-day convention in Philadelphia, March 6-9. Christian educators and religious scientists will both be active in the proceedings of the Religious Education association, which will hold its annual sessions at Philadelphia on those dates. Rev. Walter A. Squires, na-

tional head of the week-day schools of religion for the Presbyterian board of education, announces that the central theme of the convention will be "Religious Education in an Age of Science." Among the speakers scheduled are Pres. Robert A. Falconer of Toronto, Professors F. S. C.

Special Correspondence from New York

New York City, January 15.

DR. CHARLES C. ALBERTSON, pastor of the Lafayette Avenue Presbyterian church, Brooklyn, in announcing his retirement from the pastorate at Easter to devote himself to the compilation of an anthology

Considers a Large Church Easier in a reminiscent mood

on the trials and failures of the ministry. He observed that the pastor of a large parish is freed from the personal controversies that beset the pastor of a small parish and that the larger crowd creates in fact the friendlier atmosphere. Even the modernist-fundamentalist controversy escapes the larger group which tolerates others' opinions more easily than the smaller group. In his letter of resignation he said, "The task of a city pastorate is no easy one. Rapidly changing conditions are making it more difficult than ever before. The modern pastor must be more than prophet and minister. His relation to the manifold organizations of his own parish calls for skill as a social engineer. His relation to the community demands manifold civic service. Withal, he must be a curer of souls. The city pastor's study becomes an office. Often it becomes a confessional, a moral clinic."

That a Child Might Understand

Dr. John R. Ewers once proposed in The Christian Century that we subject our faith to formal statement somewhat after the order of a creed and see what of reality we made of it all. A greater and more telling test, perhaps, would be the formulation of our belief, faith and trust in God in terms that a child could understand and apply. Nothing in these days would seem to be so important as what to say to a child about God. Dr. Cadman essayed it the other Sunday before his radio audience and the Bedford Avenue Y. M. C. A. when an 11-year-old girl proposed the question: "I would like to know the different points which can make me believe in God." Said Dr. Cadman: "My dear child, I am glad to have that question from you. I do not want to make you believe in God, because you believe in God as naturally as you believe in your mother, and every time your mother smiles, it is God that is smiling, and every time she is attending to you, it is God who prompts your mother. Every time your father comes home and says, 'Where is my daughter?' and you run and get his slippers, especially at Christmas time—it is the same feeling in him that is in your heavenly Father. Everything you see in your father and your mother which is lovely and beautiful and helpful for you and for your brothers and sisters comes directly from God. They are his representatives. When you get a little

older, look into your heart again, and then out around you upon this wondrous world, with this perfect moon of the new year sailing through the January heavens, and the sun which rises and sets with golden splendor. There is God robed in his garments, just as you are robed in your Sunday best when you go to church."

Skyscraper Churches

The Manhattan Congregational church on Broadway just above Seventy-sixth street will build a Gothic 23-story skyscraper with an elaborate illuminated tower surmounted by a cross. The church will be set in the center on the ground floor up to the height of two stories and surrounded by gymnasium, social rooms and assembly hall. The residential structure which makes up the rest of the building will be known as **Manhattan Towers**. Dr. Edward H. Emmet is the pastor. R. E. Rayburn, architectural engineer of the International Y. M. C. A. consulted with Tillion and Tillion, the designing architects, while McKim, Meade and White are the supervising architects. The second Presbyterian church, Central park west and Ninety-sixth street, is about to proceed to erect a 16-story apartment building on its present site with a church auditorium on the ground floor. Rev. George J. Russell is the pastor. The project was approved by presbytery but the church property committee declared: "We regard it as an exceedingly risky enterprise."

A "Modernist" Is the Cry

Dr. Albert Parker Fitch has been called to the pastorate of the Park Avenue Presbyterian church at 85th street. His election must be confirmed by the New York presbytery in session on Feb. 5 and already the cry of "modernist" is being raised against him. It will be a sad commentary upon our religious spirit and intelligence if the author of such a splendid series of lectures as "Preaching and Paganism" is pilloried for his opinions. The best answer to return to such an outcry is this book. It speaks a word of needed wisdom to modernist tendencies of the day and if there be fundamentalist appreciation of fraternal difficulties this book ought to find commendation among them.

As His Own City Saw Dr. Woelfkin

The death of Dr. Cornelius Woelfkin, senior pastor of the Park Avenue Baptist church, removes a beloved figure from the city's life. Born in the obscurity and poverty of the city's tenement districts he overcame the traditional obstacles and by an inner urge that held him to high ideals

(Continued on next page.)

Northrop, George A. Coe, Eugene W. Lyman, M. C. Otto, Hugh Hartshorn, A. E. Holt, R. A. Kent, James H. Leuba and Rabbi Solomon Goldman.

Hirsch Center Features Lectures on Philosophy

The Emil G. Hirsch center, Chicago, is offering a special series of lectures in philosophy by Prof. T. V. Smith of the University of Chicago. The lectures are given on Thursday of each week, from Jan. 12 to March 15. Among the subjects discussed are: "Idealism: Must the World Be as We Want It?" "Pragmatism: The Efficacy of Human Effort," "Ethics: Shall Men Do Right or Get What They Want?" "Theodicy: Why Did God Not Kill the Devil?" "Philosophy As a Guide to Life: To Know or to Live?"

Dean Inge Says His Say On Modern Novels

Dean Inge does not care a great deal for the modern style of novel, and writing in the London Bookman asks for a return to "the glorious and wholesome traditions of the English novel." "Surely," he says, "a novelist should select and idealize as a painter does. There are some things which are too mean and ugly to paint; and the same is true of human character and the incidents of life. A great imaginative writer should have a worthy view of the meaning and value of life in this

world. He should interpret superficial events in the light of this meaning and value. If he has no vision of the eternal values—goodness, truth and beauty, which give to the flow of events all the substance and permanent reality that they have—let him hold his peace, for he has nothing to teach us."

Mexican Indians Build \$10,000 Church

A little congregation back in the hills of Mexico, with 30 or forty adherents, all full blood Indians, have built a church, representing the expenditure of \$10,000, with practically no outside help. Some of the members went to a near-by rock quarry and cut the stones, others transported them and divided up the work according to their talents. Those who could gave money for materials that had to be bought, and nothing but the best was used.

A Biography of the Late Dr. John E. Williams

A biography of the late Dr. John E. Williams, who was killed at Nanking, China, last March, is being prepared by Rev. W. Reginald Wheeler, a secretary of the foreign department of the Presbyterian mission board, a former missionary in China and a close friend of Dr. Williams.

Chicago Seminary's Million Dollar Buildings Nearly Ready

The Chicago theological seminary's new million dollar group of buildings is nearing completion, and will be ready for occupancy soon after March 1. The buildings will provide almost every convenience

for graduate students who are studying for the ministry. The dedication of the new buildings will take place during an eight-day celebration, June 3-10, when the seminary's 24th triennial convention will be held, with delegates from the 16 states of the middle west, and with leading theological speakers of America taking part on the program. It is expected that more than 5,000 visitors will attend the various exercises.

Dr. E. Stanley Jones Coming To Kansas City Conference

Dr. E. Stanley Jones, of India, author of "The Christ of the Indian Road," has been elected a delegate to the general conference at Kansas City by the North India conference. He leads the delegation.

Dr. F. H. Clapp to Head Gammon Seminary

At a meeting of the board of trustees of Gammon theological seminary, South Atlanta, Ga., Rev. Franklin H. Clapp, of Michigan conference was elected president, to enter upon his duties April 1, 1928. He succeeds President George H. Trevor, who resigned last May, after 23 years of teaching service, the last two as president. Dr. Clapp received his education at Wesleyan university, Drew and Columbia. He served 16 years as a pastor and for six years was superintendent of Albion (Mich.) district.

Sunday Rest Law for Washington, D. C.

An important meeting of the united council to secure a Sunday rest law for the nation's capital will be held in Wash-

NEW YORK CORRESPONDENCE (Concluded from previous page.)

swept his way from the occupation of sign painter through youthful ambitions for the stage into the church and even to a chair in the Rochester theological seminary. By nature alert and forward looking, broadened in mind and heart with the passing of the years, he held his convictions with good grace and strong courage. Eminent men of all faiths and all walks of life paused to do him honor and the city once more turned to the boys of its crowded streets with a new and hopeful interest.

* * *

The Longing After Immortality

No more wistful and eager hope persists and finds argument for its verification in the best mind and hearts than "this longing after immortality." Let moderns condemn it as they will as the mark of the crassest kind of egotism, it will yet have its way even among the scientific observers, and in these days of the exaltation of scientific study such crumbs of hope as fall from scientific scholars' tables will be grasped with zest. So what Dean Darrach of the Columbia school of medicine said the other day at the unveiling of a memorial tablet at the university will have a wide interest. It was the speaker's personal testimony that "the continued influence of those departing this life and the sense of reality of the continuing existence of their personalities has been strong enough to remove for me any doubt as to some form of life after death. Where it is or in what form I cannot say. I believe that they continue to exist and I believe that we can be influenced by them."

ERNEST W. MANDEVILLE.

CHRISTIAN VOICES AROUND THE WORLD

SIX BOOKS INTERPRETING THE CHRISTIAN MOVEMENT OVERSEAS

Thinking with Africa

As Protestant Latin America Sees It

Japan Speaks for Herself

An Indian Approach to India

Voices from the Near East

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ington, D. C., Jan. 27. It is hoped that representatives of churches, reform organizations, and especially men and women of

Washington interested will be present at the meeting which will be held at Congress hall hotel. The united council was

Special Correspondence from the Northwest

Portland, Oregon, January 7.

THE PREVAILING TENDENCY in this section is to regard the single city-wide tabernacle campaign conducted by a professional evangelist as out of date. Such efforts attract crowds, composed largely of

church members, and produce cards, but the net returns are disappointing.

They still have some place in neighborhood groups of the large cities. In the smaller towns and churches, moreover, the demand for good evangelists is still greater than the supply. Visitation evangelism is growing in favor and there is a general feeling that the two methods must be combined to produce the best results. Tacoma, our most church loving city, is about to show us the way. It has been divided into seven groups, in each of which nightly meetings will be held with preaching by local talent. After some weeks of these, the churches will unite in a tabernacle campaign downtown, to be led by Rev. P. W. Philpot, pastor of the Moody church, Chicago. This will run from Feb. 19 to March 11, and will be followed by individual church efforts, each church using its own methods until Easter. In the last phase, visitation will be prominent. The preachers and churches of the city are well united, regardless of theological differences. They put over a religious emphasis week under Sherwood Eddy last year, and are now ready for this larger task. The Christian Men's league, a week-day lunch club, affords the laymen unusual facilities for the unifying of aims and methods. The program is ambitious and may not succeed in holding public attention for the entire hundred days, but if it succeeds only in part, Tacoma will still be entitled to our thanks.

Does Advertising Pay?

The newly instituted church section of the Pacific coast advertising clubs drew a larger local ministerial attendance at its convention than did the international Pacific coast theological conference which was held in the same city a few days later. There may be significance in the fact. Certainly church advertising is increasing, and the cooperation shown by the daily press is admirable. Six dailies in three of our cities conduct pretentious religious pages once a week, carrying both advertising and church news. The regular reporter assigned to the task is expected to familiarize himself with 57 varieties of ecclesiastical terminology. Occasionally a preacher with a flair for journalism is chosen to do the work. Thus Rev. H. I. Chatterton, formerly secretary of the Seattle council of churches, continues to serve the common cause. Wider knowledge and better understanding inevitably follow in the wake of this activity. Trinity parish, Seattle, which has followed a consistent policy with reference to advertising, finds that it pays. One of the clergy connected with the church, Rev. William Bennett Turill, states that "the results have been wonderful. Where formerly from 6 to 40 persons attended evensong, now from 600 to 700 attend.

Where confirmation classes previously numbered from 34 to 51 per annum, they now total 65 to 75, while the open offering has been increased from \$1528 to \$2351."

* * *

And So Forth

The nationwide interest in the case of William Edward Hickman, youthful Los Angeles murderer, was accentuated in this region by his attempt to escape northward. He was finally caught near Pendleton, 200 miles east of Portland. The two captors will divide \$80,000 in rewards. Widespread publicity made detection easy, and there was complete cooperation between the police departments of the various cities on the coast. There was no danger of mob violence at any point but the usual cry for mercy is missing, and the feeling is strong that the customary delays in judicial procedure may well be eliminated in this instance. . . . The northwest is coming to have a distinct Pacific consciousness. It does not as yet know much about distant Europe and it cares still less. Four distinguished speakers have lately been among us with messages calculated to disturb this provincialism: Kirby Page, Albert F. Coyle, Henry A. Garfield, and Tracy Strong. The first three were visitors, the last, who has been director of boys' work for the World's Y.M.C.A. at Geneva for the past four years, really belongs to us, having lived and worked in Seattle before accepting his present assignment. All of them spoke before church groups or at civic gatherings in which the proportion of church men was conspicuous. If giving to missions does not create world-mindedness, it does prepare the soil for that rare and lovely plant. . . . Rev. Wilbert Dowson, who recently came to the First Methodist church, Portland, from Grace church, Decatur, Ill., is putting new vigor into a historic organization. . . . Dr. Harold Leonard Bowman, pastor of the First Presbyterian church, Portland, announces the inauguration of a week-night class in the study of scientific spiritual healing for mental and physical ills. The invitation to attend is general. Comment by brother ministers is cautiously favorable. . . . Dr. Harold H. Griffis, pastor of the First Christian church, Portland, for the past eleven years, has accepted a call to the Wilshire Boulevard church, Los Angeles, and will leave on March 1. His ministry here has been highly effective, not only in strengthening the local church, but also in building the cause of religion in the community. Dr. Griffis has been active in the council of churches, and is now head of its department of social and industrial betterment. . . . The northwest's greatest boot-legger, Roy Olmstead, once a police lieutenant in Seattle, is at last behind the bars of the federal penitentiary at McNeill's island near Tacoma. He is accompanied by several of the more than 50 persons who were indicted with him. The case went through all the courts. There is now little Canadian or foreign liquor in these parts. The coast guard has done a good job.

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organized in Pittsburgh, in June 1927. It is significant that all the states of the union have Sunday laws, except possibly two, and the District of Columbia. As the residents of the district do not enjoy the franchise, congress alone has authority to enact a wise Sunday law that will prohibit unnecessary labor and make the day one for rest and worship. At the meeting of the council the proposed Lankford bill will be discussed.

Disciples Minister Leaves Philadelphia To Assume Missouri Pastorate

Rev. Carl Agee, who resigned several months ago from the pastorate of First Christian church, Philadelphia, on account of an operation, has fully recovered and has just accepted a call to the pas-

torate of First Christian church, Columbia, Mo. He preached his first sermon Jan. 1.

Augustana College Receives Large Gift

Dr. G. A. Andreen, president of Augustana college, Rock Island, Ill., has announced a gift of \$75,000, the first in the present campaign for \$1,500,000. The donor does not desire to make known his name at the present time.

Mr. Sherwood Eddy Announces 1928 Seminar

During the summer of 1928, for the eighth consecutive year, a group of educators, ministers, editors and others in public life will make a first-hand study of the

Special Correspondence from Nashville

Nashville, January 14.

A RATHER MILD PAPER issued two or three months ago, invoking the cooperation of mill owners with the churches in efforts to improve conditions of life among factory workers, has produced an unexpected

Southern Factory Conditions

ferment of discussion. The paper was signed by about forty leading ministers and laymen of the Methodist church. Among others who attacked it was Mr. John E. Edgerton, president of the American Manufacturers' association, himself an influential layman of the same church. The heat which has been engendered is an index to the pressing, even threatening, character of this industrial question. In an earlier letter I chronicled a severe shooting affray as growing out of this same conflict. One matter mentioned in the paper referred to is the mill village. The signers recorded their judgment that this type of community, while perhaps inevitable, and even characterized by certain advantages, is, nevertheless, anomalous and should disappear. It was to this suggestion that the reaction of the mill owners was especially sharp.

Church Leaders Stand Their Ground

The intimation was freely made by those who objected to it that the tone of the paper proved that it had not originated in southern quarters but was propaganda, foisted on the signers from without. Replying to this, Bishop James Cannon, Jr., of the Methodist church, south, has publicly assumed full responsibility for the document. He brings forward an array of facts that will impress the outsider as ample justification for all that it contains. The earnings of the worker in southern textile mills average \$642 a year. In the New England states this average is \$1018. The hours are long, from 10 to 12, as against 8 in New England, and the age limit for children is usually 14. The mill village thus tends to absorb into the factory all young people of both sexes before they have obtained an adequate education. The population of these centers cannot fail to become specialized, narrow of interests and with painfully limited opportunities, the more so since the long hours shut out

recreation and any effort at further culture. In view of which things, no argument seems needed to show that the mill owners stand to gain more than they lose by accepting the invitation of the church people to cooperate in the effort to improve conditions.

* * *

The Lengthening Shadow of Andrew Jackson

My readers will have heard of him. January 8 was his holiday. The memory of this leader of one hundred years ago is kept green by those who call themselves democrats, wherever found, even in New York. But, of course, Tennessee and Nashville claim a front seat in this celebration. Twelve miles out from this city, only a few minutes away now, thanks to the automobile and paved roads—when I was a student here the trip took most of a day—is situated the Hermitage, Jackson's home. It has been conscientiously preserved, and better than most shrines of the sort holds the flavor of the great days of old. Crude frontiersman that he was, Jackson had a flair for greatness, the grand manner. A speaker here the other day made the penetrating remark that he detested trivialities. Some excellent biographical writing has lately made him live again. He suffers little by having his deeds and ways laid alongside our modern concepts. In view of the history of the sixties, and of certain developments relating to the eighteenth amendment, it is opportune to have revived once more the memory of Old Hickory's thunderings against nullification.

* * *

And So Forth

Dr. Robert E. Speer, moderator of the Presbyterian general assembly, passed this way the other day, benign, restrained, eloquent of word, weighty in counsel, making a round of visitation of the Presbyterians in the southern states. Hereabout we are obliged to designate those of his ilk with the uncouth cognomen of "U. S. A." . . . A joint school for Christian workers, meaning especially Sunday school teachers, will soon be undertaken cooperatively by the Methodists and the Disciples of Nashville. This is a form of Christian activity to which the Southern Methodists are giving much and fruitful attention.

G. B. WINTON.

situation in Europe, under the direction of Mr. Sherwood Eddy. The size of the party is being considerably reduced, and every effort is being made to limit membership strictly to those whose preparation

has been sufficient to insure a summer's work of genuinely advanced character. The party will sail from New York June 23; with the repeated appearance of the seminar in Europe the best thinkers in

Paris, Berlin, London, Prague, Vienna, Geneva or whatever city, greatly esteem the honor of an invitation to spend two or three hours in discussing with this group of American leaders those questions upon which they can speak with authority.

Special Correspondence from Pittsburgh

Pittsburgh, Jan. 14.

"IT'S THIS WAY," said a successful salesman to me last night as we sat in our bowling alleys: "People go to church as we would go to a sales meeting. The preacher is the expert and he tells them how to go out and sell. They get the business during the Religion week. Then the members are supposed to go out and get it. The trouble is that in a good, going organization, the majority would get the sack very shortly." There you have it. That is how a Christian business man of the present generation looks at the church. He is successful in the Bruce Barton, modern way of things. A very interesting fellow he was. He interrupted the conversation by stepping up and knocking down all the pins with one ball. "Merely a matter of concentration," he observed as he waved his hand and took up the conversation where he had left off. "You see," he continued, "most people think that going to church is an end in itself, but that's all bunk. Getting the business is the end; one goes to church to learn how to get it and to be enthused about it all." With that he slipped on a fine looking overcoat and disappeared into the night. I got up, shot a ball, by concentration, right through the middle pins, leaving eight standing, while the ball almost knocked the end out of the church. After all there is something in the young man's argument.

How the Expert Does It

Following our idea a bit further. Dr. Earl Kernahan is in town. He has a staff. The preliminary work is all done and this week the salesmen are ringing door bells. Here is the technique: 300 churches are lined up; 300 pastors prepare eligible lists and select their choicest workers; expectations are raised to the highest point. Men are told that anyone can do this work, provided he is clean and in earnest. January 1st rallies were held in many centers; prayer-meetings followed during the week. January 8th 32 churches opened their doors at 2 p. m. and crowds of workers came in. Since our church was one of these I can give you the methods used. Each church-group sits together with its pastor. A hymn, a prayer, a short, intense talk, a hymn, the benediction. Then each pastor calls his workers about him and hands out his carefully prepared cards. Outside, in the rain, the streets are crowded with cars. Away rush the eager workers to make all of the calls possible before the lights are darkened in the homes at night. "Stay with it," is the word. "You can do it," is the encouragement given. "Thank God for the rain," says the leader. People stay at home on rainy afternoons and so the workers can reach them. On Saturday, when I am writing these words, 6,000 people have promised to join the churches

on January 22. Probably many more than that will respond to this intensive drive for new members. One of the most conservative pastors in the city said to me, "We took in 90 by this method last January, and the people stick as well as by any other method, and maybe better."

How the Method Works

There are certain very positive gains over the old tabernacle method. Mob psychology is eliminated so far as the personal contact is concerned, whatever one may say of the workers' meetings. All of the clap-trap of the mass meeting is avoided. No doubt many of the workers are crude and one cannot estimate the antagonisms created by tactless or undesirable workers. What is lost in other ways is made up in earnestness and direct contact. Personally I want to know *who* sees *whom*. To send the wrong person to the right house only defeats your purpose and cools off your good prospect. On the other hand one finds too much timidity in personal work and, again, too often the so-called "best people" are indifferent and if you had to depend upon their efforts no calls would ever be made. There are many cultured and charming people who do very little to build up the kingdom of heaven. Dr. Kernahan certainly develops an evangelistic zeal and he has simple and direct methods of putting his plans across. Pittsburgh, as a metropolitan center, takes to the newer method and 6,000 or 7,000 additions to our protestant forces are by no means to be despised.

Worship

What is the value of public worship? Is it an end in itself? Last week 15 leaders of our city's thought spent an evening discussing this. There was a strong demand for beauty in worship. While the sermon must be modern and interesting, it must be set in a golden frame. Much attention must be given to music, architecture, readings, hymns, the length of the service and all of that. Announcements must be printed and printed only. But when all of this technique has been perfectly cared for in this imperfect world—what then? One man described coming out of a beautiful church, where the service had lifted him out of himself, only to discover that the sight of workers and poor people antagonized him. Is a service of value unless it creates social attitudes? Unless mercy, justice, sacrifice eventuate has the worship accomplished anything worth while? Of what good is the harmony of music unless it creates harmony in homes? Of what worth is beauty in church unless it makes your spirit more beautiful? Social discords should be overcome by ecclesiastical harmonies. The best worship creates or at least aids, the spirit of brotherliness.

JOHN R. EWERS.

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The new building of the Ridgeview Presbyterian church, West Orange, N. J., of which Rev. E. O. Kennedy is pastor, is to have a Westminster peal of bells, shipment of which has already been made from the foundry of the Meneely Bell Company, in Troy, N. Y., where the peal was cast. The bells are the gift of Mrs. T. A. Gillespie in memory of a grandson. The architecture of the West Orange

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church is of the Spanish type, and the four bells will hang in open cotes in the stone facade which rises above the church roof.

Death of Rev. Harry Foster Burns

Rev. Harry Foster Burns, minister at First Unitarian church, Baltimore, from 1921 to 1924, died Jan. 31. He had been in precarious health since 1924. Early last year he preached for a time at University church, Seattle, and occasionally in other pulpits. Before turning to the Unitarian fellowship, Dr. Burns was a Disciple, then a Congregational minister.

February 26 Is Vocation Day

The Chicago theological seminary is promoting the observance of Sunday, February 26, 1928, as vocation day, when all of the Congregational ministers of the

middle west, and all of the seminary's alumni and former students throughout the world, are asked to present to their congregations and young people's societies, "The Choice of a Life Work"—with special emphasis on "The Call of the Christian Ministry." More than 300 pastors have already agreed to cooperate.

Mrs. Marguerite Wilkinson, Christian Century Poet, Is Drowned

Many times have the columns of The Christian Century contained poems and prose writings of Marguerite Wilkinson, not only one of America's best religious poets but an authoritative critic, and author of several volumes both of prose and poetry. By her "New Voices," published in 1919, she inspired a love of poetry in thousands of readers; and by that book she is perhaps best known. Other outstanding titles over her name are "The Great Dream," "The Way of the Makers," and "Yule Fire." Those who have followed her work have read with a shock the news of her death at Coney Island, New York, on January 12. While carrying out her physician's recommendations to take a daily bath in the surf, she was drowned.

"National Church of the Air" Inaugurated

The "National church of the air," founded by the greater New York federation of churches, had its first broadcast Jan. 1, over WJZ and four other stations. The address on the first Sunday was by Dr. Fosdick who spoke on the New Year. Music was furnished by the federation male quartet. It is planned to extend the services of the new "church" by adding other stations to the chain until its messages will cover the country.

Congregational Woman Minister Elected as Regional Secretary

Rev. Mrs. Helen S. Rannay, an ordained Congregational minister, has been elected an associate regional secretary of the national Congregational commission on missions, it is announced. Mrs. Rannay will begin her work at once. Her headquarters will be in Chicago and she will serve as a joint regional secretary with Rev. Howell D. Davies to promote interest in missions, home and foreign, among the members of the Congregational churches of 19 central states. These states extend from Ohio to Montana and south to Texas and have 2,500 Congregational churches.

10,000 Lutheran Men Work for Pension Fund

The Lutheran reports that 2,500 local committees of four each are enrolled in the office of the board of ministerial pensions and relief in Philadelphia. Their names have been sent in by pastors of 80 per cent of the congregations, which are enlisted in the movement for a generous pension fund for Lutheran ministers.

Goes to Yale College as Professor of Religion

Dr. Walter T. Brown, professor of ethics and the philosophy of religion in Toronto university, has just been appointed professor of religion in Yale college, the academic department. Since Yale substituted voluntary religious services for required chapel two years ago, efforts have

been made to develop the college church and to establish a strong undergraduate department of religion, the courses in which would lead to credit for a degree. The appointment of Professor Brown is a step toward carrying out this program.

House of Bishops Will Reintroduce Prayer Book Measure

The archbishops of Canterbury and York have issued a dignified and earnest statement, says the British Weekly, in which they deal with the "grave crisis" now existing as a result of the house of commons vote unfavorable to the revised prayer book on Dec. 15. The bishops have decided against mere acquiescence in this decision. "We believe," their manifesto states, "that the recent decision of the house was influenced by certain unavoidable misunderstandings as to the character of the proposals before it, and we cannot, therefore, take the responsibility of accepting as final the vote of Dec. 15." The house of bishops has resolved to reintroduce the measure into the church assembly "with such changes, and such changes only, as may tend to remove misapprehension and to make clearer and more explicit its intentions and limitations." Opponents of the measure within the Established church are urged to do nothing to increase the difficulties of the episcopate.

Disciples Divinity House Will Erect Building

The trustees of the Disciples divinity house of the University of Chicago, at a meeting on Jan. 16, authorized the signing of contracts for the erection of a building at a cost of something over \$100,000 near the corner of 57th St. and University avenue, adjacent to the main entrance to the university property. During the thirty-four years since its organization the Disciples divinity house has occupied quarters furnished to it by the generosity of the university. The new building, which will contain library, chapel, social rooms, offices, and dormitories, will be ready for occupancy before the close of the present year.

Church Decline Alarms British Says Press Report

According to a dispatch from London, "a startling decline in the influence of the church of England has aroused considerable concern here following revelations of the year book, recently issued. Not only has there been an alarming decrease in the number of confirmations, baptisms, Easter communicants and Sunday school attendance, but the public financial support has shown a marked decline. The decrease in the total voluntary subscriptions is said to amount to more than \$500,000. There were nearly 10,000 fewer confirmations during 1926 than during the preceding year, while the number of baptisms recorded is 466,913, as compared with 477,954 during 1925. Easter communicants show a falling off of 15,809, while there has been a decline of more than 30,000 in the number of Sunday school pupils and 10,000 in the Bible class enrolments."

Dr. John Haynes Holmes Would Alter Marriage

Rev. John Haynes Holmes, of Community church, New York, told his congrega-



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tion recently that while there might be unhappiness in marriage, "there is unhappiness also in freer sex relations." "Why

fool ourselves," he asked, "into thinking that a sure way of securing happiness is to get rid of the marriage bond?" he asked.

Boards Seek Missionaries' Freedom

CONSIDERATION of missionary problems in China was given right of way at the Foreign Missions conference of North America, holding its 35th annual session in Atlantic City, from Jan. 10 to 13. While the conference has no legislative powers it can give expression to the consensus of opinion of the representatives of the 80 boards and societies of the United States and Canada, representing some 40,000,000 protestant church members, as voted by the 400 delegates. This vote is passed down to the constituent boards as a guidance in their deliberations and actions on the same questions.

Perhaps the most important action on China was the adoption, after considerable debate, of this resolution introduced by Dr. E. J. Lee, missionary of the Protestant Episcopal church in Anking: "Resolved, that in the judgment of this conference the use or threat of foreign military force is in general a serious hindrance to missionary work and that the effort should be made to secure for those missionaries desiring it the privilege of waiving their right to such protection." It was passed by a vote of about four to one.

GUNBOAT PROTECTION CAN BE WAIVED

In the debate upon this resolution the question was asked as to whether or not the American government would permit its citizens who were serving as missionaries to waive their rights of protection. Miss Esther Case, foreign secretary of the board of missions of the Methodist church, south, answered the question thus: "A precedent was established by the department of state in 1919, in the case of missionaries of our board, who returned to Mexico. The department refused to grant passports to these missionaries. No passports were being granted to American citizens who desired to enter Mexico at that time. Bishop James Cannon, Jr., interviewed Secretary Lansing and other officials of the department. They agreed to issue the passports to our missionaries if they would sign statements waiving right to claim protection. Several missionaries signed and these documents should now be on file in the passport division of the department of state."

The conference instructed the committee on reference and counsel to name a commission of 25 members—the "Commission on Missionary Policies and Methods in China"—to study conditions affecting Christian work in that country for the purpose of keeping the several denominations informed as to changing situations. This commission will ask the National Christian council of China to recommend a number of the delegates from China to next March's international missionary meeting in Jerusalem, these Chinese to return by way of America for purposes of consultation with the commission of twenty-five.

An announcement that brought forth more applause than any other in the conference was the statement by Dr. A. L. Warnshuis, secretary, that it is quite pos-

sible that active negotiations for the revision of existing treaties between the United States and China would be under way in Washington with the next three months. Dr. Warnshuis said that he knew that at least one of the important way in Washington within the next three prominent Chinese to serve on a delegation that was to come to America for this purpose.

FOR CHINESE SCHOOL ADMINISTRATORS

The section of the conference considering the question as to whether or not mission schools and colleges in China should register under the demands of the Chinese government debated a statement that is being submitted to all mission bodies in America, approving the appointment of a Chinese principal or vice-principal in all higher educational institutions, approving the Chinese demand that a majority of the board of managers of educational institutions be Chinese, accepting the demand that religious teaching in mission schools be on a voluntary rather than a compulsory basis, and expressing a willingness to adjust the schools to government requirements that do not conflict with the "essential Christian character of these institutions."

These recommendations are drawn up for the committee on reference and counsel by Dr. E. W. Wallace, secretary of the Chinese Christian Educational association, Shanghai; they will be forwarded to the mission boards and societies of the conference for their approval. The China section of the conference debated these matters but had no power to act upon them officially, although it was apparent that they met with approval by the majority of China missionaries and administrators present.

The names of 32 of the 35 American and Canadian delegates to the meeting of the International Missionary council, to be held in Jerusalem, March 24 to April 8, were announced as follows: F. H. Knobel, James H. Franklin, Robert E. Speer, F. P. Turner, M. C. Brooks, Samuel M. Cavert, Ralph E. Diffendorfer, J. R. Wilson, Miss Sarah S. Lyon, Mrs. E. H. Silverthorn, Mrs. Robert E. Speer, John H. Finley, William P. Schell and J. W. Shuman, of New York city; Miss Helen B. Calder, E. W. Riggs, and Ashley D. Leavitt, of Boston; James Endicott, Canon S. Gould, E. J. Tarr and J. H. Gundy of Canada; S. J. Cory of St. Louis, Bishop L. E. Sanford, of Los Angeles; Mrs. Thomas Nicholson of Detroit, E. Fay Campbell of New Haven, S. W. Herman of Harrisburgh, Mrs. H. E. Goodman of Chicago, Miss Margaret Crutchfield of Philadelphia, Bishop F. J. McConnell of Pittsburgh, Harper Sibley of Rochester, and W. W. Alexander of Atlanta.

Dr. James I. Vance, of the Presbyterian church in the United States, was elected chairman of the conference for the ensuing year.

WILLIAM WATKINS REID.

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The worst personal tragedies I have ever known are not broken marriages but broken relations of free love. Yet marriage is far from perfect. The fundamental trouble with marriage, as I see it, is a breakdown of adjustment between marriage as an institution and the society which has created this institution. Society has changed, and is changing; but marriage is changing not at all! This means conflict, which is the real explanation of most of our present troubles. The religious sanctions of marriage, for example, are disappearing, as they should disappear, since the whole idea of marriage as a sacrament is sheer superstition. I see a challenge to old customs, old forms, old sanctions, old ideas of moral and spiritual life. This challenge must be met by reasonable changes in the marital institutions, if marriage in its essential character and beauty is to endure, as it must endure if society itself is to endure."

Dr. Potter Installed at Church Of Divine Paternity

Before a congregation of 1500 persons and a group of notable ministers Rev. Charles Francis Potter, Unitarian minister, was installed Jan. 15 as pastor of the Universalist church of the Divine Paternity, New York. Dismissing the conventional "charge to the people," regarding responsibilities toward the new pastor, Dr. Fosdick spoke on the subject of the spirit of revolt in the churches. Referring to Dr. Potter, he said: "He is a man who has escaped from something. And we propose, as liberals all, to work for something that is positive, definite and worth

living for; that shall redeem society and redeem the church and the world to the kingdom of God." Dr. Frank O. Hall, pastor emeritus of the church, gave the charge to the new minister and Rev. Frank D. Adams extended to him a welcome to the denomination.

Congregationalist Leaders in Chicago Meetings

Comprehensive reports on church extension, education and missionary work were presented last week at the annual national conference of executive boards and officers of Congregational churches, held in Chicago. An early action was one by which the secretaries of the foreign boards of the church adopted a motion to allow their foreign missionaries a referendum on the question as to whether they desire military protection of the United States government in times of such riots and uprisings as China recently witnessed.

BOOKS RECEIVED

- Two Forsyte Interludes: A Silent Wooing, Passers By, by John Galsworthy. Scribner, \$5.00.
The New Christian Epic, by Albert W. Palmer. Pilgrim Press, \$1.50.
The Speakers Bible: Acts 1-14. Edited by James Hastings. Blessing, \$3.50.
China, A Nation in Evolution, by Paul Monroe. Macmillan, \$3.50.
Current Christian Thinking, by Gerald Birney Smith. University of Chicago Press, \$2.00.
New Realism and Old Reality, a Critical Introduction to the Philosophy of the New Realists, by D. Luther Evans. Princeton University Press, \$2.50.
Principles and Precepts, by Hastings Rashdall. Oxford University Press, \$2.50.
Evolution Disproved, by William A. Williams. Author, 1202 Atlantic Ave., Camden, N. J., \$1.00.

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Personal Religion and the Life of Devotion.

The death of a daughter brought Dean Inge to write this book, and it is filled with comfort for those who have been bereaved. (\$1.00).

Outspoken Essays: First Series.

"One of the few books of our time that will be read and studied fifty years hence." London Times. (\$1.00).

Outspoken Essays: Second Series.

"The style is always clear and charming." The Churchman. (\$1.00).

Personal Idealism and Mysticism.

"Full of ideas, bursting with knowledge." Boston Transcript. (\$1.80).

The Philosophy of Plotinus.

"A great work, and it is a pleasure to find how deeply it has been appreciated." New York Times. (\$6.00).

Wit and Wisdom of Dean Inge.

Selected and arranged by James Marchant. (\$1.25).

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The First Hundred Pages

There is a never-failing fascination in watching the new volumes of any journal come into being. The process is a good deal like the building of a house. You catch yourself wondering whether the structure going up this year is to be equal to the structures built in the past.

I have just been glancing over the first hundred pages of the present volume of the Christian Century with this in mind. Not quite a hundred pages, to be exact. Ninety-six—the first three issues of the year. And I confess that I am surprised, when I lay the three issues alongside each other, to see the range of subjects already covered.

There have been two articles by Dr. Fosdick, one on the issue contained in the presence of war in the world and the other on the issue presented by nationalism. To the thought of this best-known of American preachers on this question there has been added that of the man who holds the most famous non-conformist pulpit in England, Dr. Norwood of City Temple, London.

That vexed question of the position of evolution in the scientific thinking of today, with its implications for other subjects, such as religion, has received treatment of a kind I have seen in no other periodical, from the professor of psychology at the University of Pennsylvania, Arthur Holmes. I don't need to recall that article which Dr. Nixon contributed last week on "The Church and Our Changing Social Habits."

I suppose that the mere presence of an article from Toyohiko Kagawa is enough to add distinction to an entire volume. Surely no other Christian in all the world holds quite the same relationship to the total life of his country that Kagawa does to that of Japan. And how many Americans knew of the situation in Persia which Mr. Allen described?

Add to that the studies of the Colorado coal strike by Mr. Marble and of the situation in the Negro colleges by Mr. Scotford. Then throw in the editorials. Then the special correspondence. Then Safed. Then the poetry. Then the book reviews.

Those book reviews deserve more than passing mention. I have been running over the authors—Dr. Cell of Boston, Dr. Archer of Yale, Dr. Brightman of Boston, Stanley High of the world in general, Dr. Willett of Chicago, Karl Borders of Chicago Commons, and so long of the American experimental farms in Russia, and the others—all working under the direction of The Christian Century's literary editor. It would be hard to duplicate a feature of that kind.

Do you know, I am, as I said at the beginning, astonished to discover that The Christian Century has already managed to include material covering a range like this in three numbers. I may be wrong, but it seems to me that the foundations of this 45th volume are being well and truly laid.

A. D. T.

and

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Books Men Are Talking About

Our 4 January Leaders:

1. Does Civilization Need Religion?

By Reinhold Niebuhr

This new book is receiving wide commendation from the press. Here is a quotation from an influential Methodist weekly. "Must modern Christendom walk up the hill of Calvary and be crucified before it can become really effective for the redemption of the modern world? Reinhold Niebuhr thinks that this will have to be the program. In his new book he discusses the present paralysis of the church on the side of its impotency in making its ethical and social resources available for the solution of civilization's moral problems, and stresses the old injunction, 'Ye cannot serve God and mammon.' Without reservation we say, 'Read this book,' for it thrills the soul and challenges the mind. It is a prophetic volume. Mr. Niebuhr has brains; he also has a Christlike heart full of pity for the sins and mistakes of mankind, and he can write." (\$2.00)

2. The Wrestle of Religion With Truth

By Henry Nelson Wieman

Dr. Wieman does not believe in a radical antagonism between religion and truth. Yet the relation between these fundamentally appealing realities—religion and truth—is not unlike a perpetual contest. Such a contest, however, does not evince implacable enmity. Ideally it is a friendly "wrestle" in which each contestant aims to help the other as well as establish his own claim for the respect of the other. (\$2.50)

3. Modern Worship

By Von Ogden Vogt

Says Dr. S. Parkes Cadman: "Any volume from Dr. Vogt's hand commands respect. His treatment of this subject shows how we can re-create the body of religious truth in new and more significant forms of breadth and beauty. The book should be in the hands of the pastors of all churches, irrespective of their denomination." (\$2.00)

4. If I Had Only One Sermon to Preach

Edited by Charles Stelzle

Picked sermons by Charles E. Jefferson, Joseph Fort Newton, William Pierson Merrill, John Haynes Holmes, Burris Jenkins, James I. Vance, Harry Emerson Fosdick, Daniel A. Poling, Gaius Glenn Atkins, Lynn Harold Hough, Frederick F. Shannon—21 leading American preachers, all told. (\$2.50)

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I Believe in God

By Maude Royden

For Miss Royden there is no dodging an issue or suppressing a truth. Christ worked miracles, but to her a miracle is not the breaking of a natural law, it is "the operation of forces whose laws we do not understand." "There is no final cleavage between divinity and humanity, because God is everywhere and in us all, no final cleavage between the inspiration of Isaiah and the inspiration of Shelley. There are degrees of difference and no more." (\$2.00)

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Adventure

By B. H. Streeter

A new book by the author of last year's leader, "Reality." In his treatment of Finality in Religion, as one critic remarks, Canon Streeter is at his superlative best. "While granting that no human personality could exhaustively or exclusively express the Divine, he shows that it can do so distinctively—which is the crucial thing." (\$2.00)

The Christ of the Indian Round Table

By E. Stanley Jones

Christian readers in India dimly sense what E. Stanley Jones sees in the near future as a positive dynamic. He has interpreted in this latest volume all of these great truths which haunt him. A worthy successor to "The Christ of the Indian Road." (\$1.50)

Our Asiatic Christ

By Oscar Macmillan Buck

The author studies the best in Hindu aspiration and points out how this is beginning to find fulfillment in Jesus Christ. (\$1.25)

ISSUE 5